

# Pope unwelcome among Catholics in Holland

Bert Witvoet

AMSTERDAM, The Netherlands — According to a survey published in *Elseviers*, a Dutch magazine, Pope John Paul II will not get an enthusiastic reception when he visits Holland in May of this year, even among Catholics. The survey was conducted in February, and covered 3212 homes spread throughout Holland.

The most telling answers came to the question "How do you feel about the Pope's visit to our country?" Only 3 %

said they were happy; 27 % said it was alright; 43 % said they were indifferent; 24 % are opposed, and 3 % have no opinion.

These results came from the 34 % of those respondents to the survey who said they were Roman Catholic. Of these, 34 % said they were moderately conservative, and 42 % said they were moderately progressive.

## Disagreements with Pope

Among several questions that ask an

opinion on pronouncements made by the Pope, only two receive agreement from the majority of Catholic respondents: arms control and worship of Mary. A hefty majority is opposed to the following papal pronouncements: priests may not marry, women may not be priests, priests may not enter politics, birth control, abortion and divorce is not permitted. Most people also opposed the fact that the Pope has autocratically appointed conservative bishops who agree with the Pope's views.

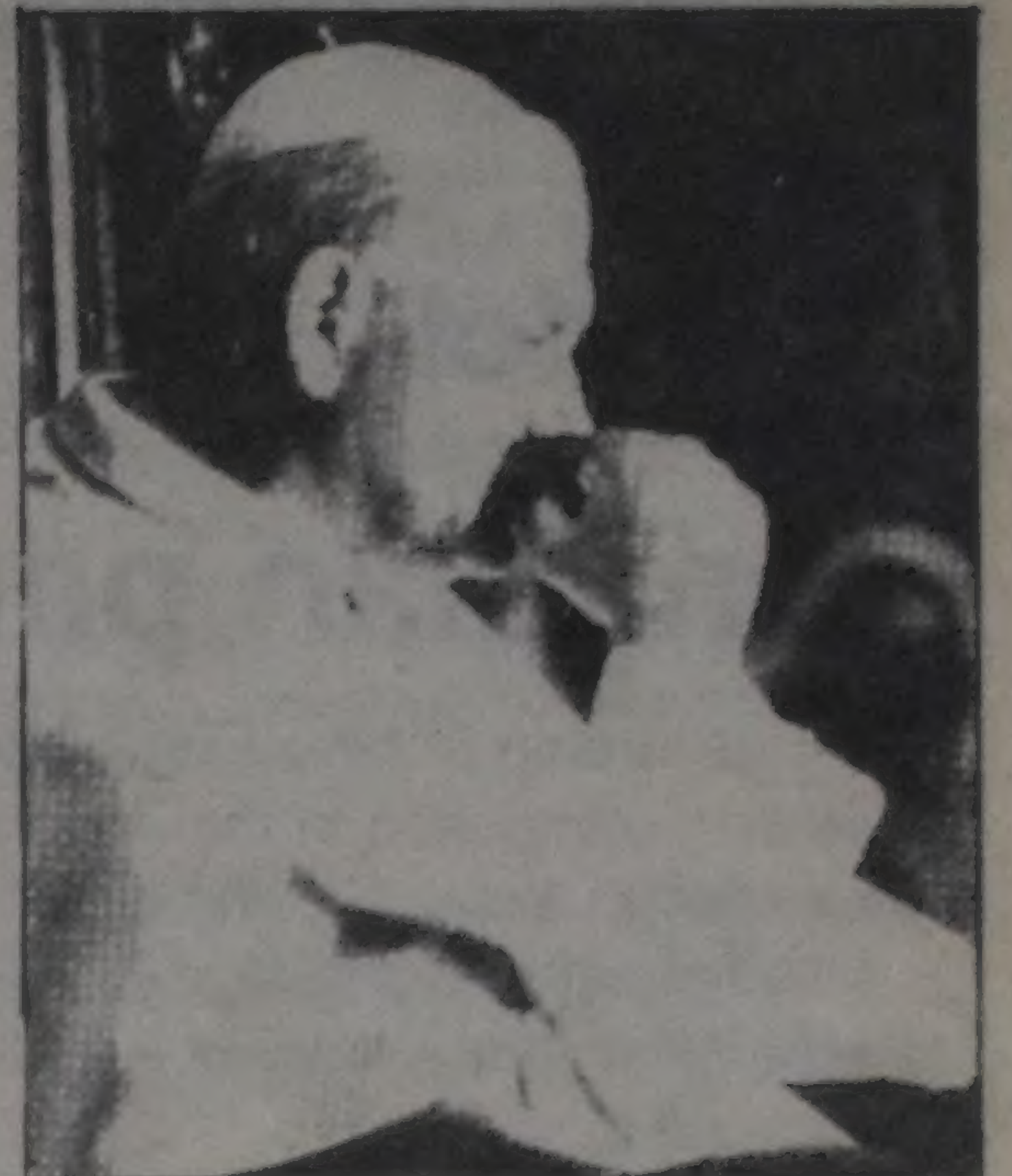
The most popular pope according to the survey is John XXIII. The present pope rates only 9 %.

A surprising result shows that the Bible is considered the most important faith document by 52 %, with the Catechism and the Church Order falling far behind. According to *Elseviers* this is unexpected since in previous generations the Bible was an unknown book.

## Survey confirms crisis

Archbishop Dr. A. J. Simonis, in a response to the survey, says that the results of the survey confirm the crisis of Catholicism in Holland. This situation has already existed for 15 years, according to him.

Yet Simonis questions the reliability of the survey. Some of the questions are too suggestive, he finds. Besides, the



Pope John Paul II

recent unpopular appointment of the bishop of 's-Hertogenbosch may have influenced the outcome.

Continued on page 4...

## Thinkbit

*Dear Teacher: My youngest son, Thomas (grade 2) was fighting with a grade 3 girl. Marian de Groot (grade 5) saw this and hit Thomas. Then my son John (grade 6), who wanted to defend his brother, in turn hit Marian de Groot. Finally, you hit my son John. Shall I now come to school and settle the account with you?*

From a book on children

# Calvinist Contact

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## The King's prof in international piano competition

EDMONTON, Alta. — A faculty member at The King's College has been chosen for one of this year's most prestigious international piano competitions.

Joachim Segger, 28, assistant professor of music at the college, is one of 40 pianists selected to play at the Bach International Piano competition in Toronto. Chosen by a jury on the basis of tape recordings, Segger will compete at the competition from May 1 to 12.

The competition in Toronto recognizes the 300th anniversary of Bach's birth, and the contribution that

the late Canadian pianist Glenn Gould made to the interpretation and popularity of Bach piano compositions, Segger said.

The competition has attracted a great deal of international interest already. The 166 entrants represented 38 countries, more than apply for many other prestigious competitions.

Segger was one of six Canadians, and three Albertans, chosen to participate in the competition. Selection alone has been a boost to his career, he said in an interview.

"It's given me a lot of exposure I wouldn't have had otherwise.

"It's also a nice break, at my age."

Youth is an important asset in piano competitions, with people in their teens often being selected to play. But the average age of competitors at the Bach International Piano Competition is 28, which suggest that "maybe the music of Bach is better played by people who are a little older and have lived with the music a little longer," Segger said.

## Group proposes debt relief tribunal

(CFFO) — GEORGETOWN, Ont. — A detailed proposal for a debt set-aside program was adopted at a special meeting of the Provincial Board of the Christian Farmers Federation of Ontario in early March.

The proposal calls for a formal process that will allow farmers to apply to a special tribunal for debt relief. The tribunal would have the power to grant debt set-asides for 3-year periods even if

Continued on page 4...

## Commitment to refugees

C.C. staff

OTTAWA — Flora MacDonald, Minister of Employment and Immigration, announced that Canada will participate in a new international program to rescue Vietnamese refugees in distress in the South China Sea. Canada's agreement to participate will make this program possible, beginning April 1.

"Canada has always taken a lead role in providing a home for Vietnamese boat people," said the Minister. "But I see this program as something more than just resettlement: it will save lives."

The Rescue at Sea Resettlement Offers (RASRO) program is designed to encourage commercial ships in the South China Sea to pick up Vietnamese refugees whose lives are in danger.

Although the number of people fleeing Vietnam by sea has decreased in the past several years, the proportion rescued at sea, when compared to total arrivals in refugee camps, has been declining even more rapidly.

Many merchant ships hesitate to pick up refugees for fear of having to resettle all of them in their home countries. This promise of resettlement by Canada and other countries — to a total of 2,500 people — will provide motivation for ships of countries which cannot resettle many refugees to rescue the boat people.

RASRO is being organized by the Office of the United Nations High Commissioner for Refugees, and will provide resettlement for more small boat refugees. Canada will be one of 13 initial participating countries.

## The King's surprised by grant

C.C. staff

EDMONTON, Alta. — The Alberta provincial budget for 1985-86 contains an operating grant of \$300,000 for The King's College, much to the delight of staff and students of this institute. "We are thankful to God for providing us with this much needed government support," says President Henry Van Andel.

The money will help the college in its plans to reduce its indebtedness and to expand its program offerings. "We want to thank all the hundreds of people who

contacted government representatives and officials on behalf of The King's," says Van Andel.

He added that people should not get the idea now that The King's is no longer in need of their support. The grant constitutes 20 % of the college's budget. The total budget calls for one and a half million dollars.

"The government grant is a significant new development for Christian post-secondary education in Western Canada," says Van Andel.



Joachim Segger, assistant professor of music at The King's college

## In this issue:

Assault in family, school and sport	p. 9
Bulkley Valley after the fire	p. 10
Conversation with two journalists	p. 11
Dutch section with de Jong and Wolters	pp. 18, 19



# Calvinist Contact

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## Editorial

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## Canadian participation in Star Wars dangerous

It is disturbing to hear Prime Minister Mulroney talk about possible participation in the development of technology for US space-based weaponry. The idea of stationing weapons in space is a definite step into a new arena of armament. In the present climate of nuclear deterrence that is not a good thing to contemplate.

We are as a civilization saddled with the realities of nuclear armament. One cannot wish away the terrible instruments of destruction that both sides of the cold war have developed. Somehow we have to live with the risks attached to maintaining a viable defence system. Perhaps careful negotiating can gradually reduce the quantity of these weapons, but it is difficult to picture a time when we can safely do away with them completely.

That said, it is still important to curb any attempts at widening the parameters of the present situation. President Reagan seems to be prepared to do that on the assumption that only superior US strength can accomplish Soviet compliance. We believe that that assumption is foolish. US strength is important, but superior US strength is counter-productive.

### Cooperation means responsibility

What makes Canadian participation in development of US weaponry risky is that we have no way of knowing exactly what is going on. The US government is not accountable to the Canadian parliament, obviously. That is as it should be. But that also means that a sovereign nation other than the US must stay somewhat at arms length when it concerns the development of US technology which may endanger the world. It's not a form of anti-Americanism to withhold cooperation from programs over which we have no control.

We cannot totally avoid depending on the good intentions of the US. We are friendly neighbours, and we have much in common when it comes to planning economic, military and other aspects of our future. Nor can we deny that Canada is more dependent on the US than vice versa. But it is our responsibility before God and other nations to hold ourselves accountable for our own actions and for those in which we participate with others.

To be truthful, we are not very comfortable with the sounds that have of late been coming from the federal Conservative government in the area of Canada-US relations. Canada seems too compliant and too eager to cooperate with the US in areas

where we have no safeguards. And from the way it looks to us as we listen to speeches in the House of Commons and statements at news conferences, the motivation is economics.

### Jobs do not justify

Prime Minister Mulroney told a news conference that he would be willing to consider Canadian involvement in research for the US Star Wars program if the result is the creation of new jobs. It is understandable that the Canadian government is concerned about the present rate of unemployment. But should an economic and social consideration like that decide the ethics of expanding an arms race that may eventually lead to the destruction of God's creation?

Mr. Mulroney's statement that "if somebody came forward and said, would we be interested in bidding for a part of a contract which would create, say, 10,000 jobs in Winnipeg-Fort Garry, I think we would have to take a look at it," sounds terribly insensitive to the moral questions that surround such a contract. Mentioning the riding of MP Lloyd Axworthy, who opposes the US program, is a blatant and tempting form of pragmatism.

External Affairs Minister Joe Clark put the icing on the cake when he compared opposition to research in space armament to opposing research on the bow and arrow. Cute but not very appropriate. If our government trivializes the development of anti-ballistic laser technology in space to the level of bow and arrow technology, we have ample cause to be concerned.

### Fear those who are afraid

We acknowledge that President Reagan's attempt to draw in as much support from his allies as he can muster in the face of arms negotiations in Geneva is a sensible objective. Western unity with a reasonable defence is probably more effective in persuading the Eastern block to reduce arms than is the further escalation of arms. But combining the two — unity and escalation — will only frighten the Soviets into greater risk taking.

Those who ignore the fact that the communist system is built on fear, make a tragic mistake. Communism is dangerous enough as it is. But frightened leaders, living off a system of fear, are even more dangerous. To the blindness that comes from worshipping the god of dialectic materialism, fear will add the hazardous component of irrationality. And that might spell the end of civilization as we know it.

## Letters

### Sins of omission

In our March 1, 1985 issue we published an article written by the Rev. William Haverkamp which was a reprint from the August 22, 1961, issue of **De Wachter**. We should have indicated, of course, that the Rev. Haverkamp passed away during August 1983.

Last week we printed on the front cover of our Easter issue a drawing of the crucified Christ. We failed to acknowledge who the artist is. It is Eric Gill, English sculptor, draughtsman and writer.

### Age of maturity is 20

In your January 18 editorial, "Welcome to stay and free to leave," I

missed any reference to what the Bible says about the age of maturity, majority or (better still) responsibility for one's own deeds.

I believe that God Himself set the age of maturity (read: responsibility) at age 20, albeit in an indirect way. I base this on Numbers 1:3 "You and Aaron are to number by their divisions all the men in Israel 20 years old or more who are able to serve in the army," and on Numbers 14:29 "In this desert your bodies will fall, everyone of you 20 years old or more who was counted in the census and who has grumbled against me."

Even though some people mature early and some mature late (some people never mature!), an age of maturity must be set. Age 20 and up conveniently sets adults apart from

teenagers and younger ages.

And although the ceremonial laws of the Old Testament no longer apply, I think that the age of maturity, as set by God, is and remains valid for all times. I therefore reject ages under 20 or over as the age of maturity, even though governments tend to go under 20 and away from the traditional age of 21 (which has no basis at all).

And I certainly would reject any argument that our young people mature earlier nowadays.

**Henk Wittenberg,  
Oshawa, Ont.**

### Swords are for men

Allow me to respond to two recent articles in C.C. First I'd like to thank

George Vandervelde for highlighting the significance of the role and office of a missionary, March 1. Not bad! It must be said though that if a missionary is to be equated with an apostle, his preaching, teaching and authority, I for one would not support women missionaries. The fact that "the Lord called women to that office" is in the view of many of us a subjective assumption, not borne out by Scripture. I am not talking now about missionary nurses and such.

If that equation be right, then many of us have been mistaken or perhaps even been misled. Then indeed we do have an inconsistency. The three reasons Vandervelde gives for it are probably right. I can rejoice with him for the families that have been brought from death to life. I have also heard of



# JUST A MOMENT/HERMAN PRAAMSMA

# Longer Letters

## Suicide not always an act of desperation



"The biggest problem in the world could have been solved when it was small" (Witter Bynner, 1881-1963)

"I have the perfect solution, pastor!"

"Oh?" I said, having an innate suspicion of all perfect solutions that do not originate with myself. "really?"

"Yes ... you know this constant debate in our churches and church papers about women in office?"

"Yes," I said, feeling the beginning of a headache, "what about it?"

"Well, the other day I saw this copy of *The Banner*. It had an article in it all about elections in the church and the way we vote. But what really struck me and set me to thinking was the picture on the front cover. You remember the issue I'm talking about?"

"Oh, you mean the one with the little capsules on the front! Little glass containers that have the names of all the eligible people clearly displayed! Yeah, I remember that issue."

"Then you'll also remember the purpose of those little capsules: they were all placed in a container, and then after appropriate prayer, the names of the chosen were drawn from the container. Casting lots, its called. People in the Bible did it all the time."

"Yes, I was aware of that," I said, "what about it?"

"Did you notice the names in the glass capsules, though?"

"Huh?" I said, in one of my brighter moments.

"They were all *men*! And that set me to thinking. See, what if we would from now on include the names of *all* eligible and capable confessing members, men and women, and *cast lots*."

He looked at me triumphantly, his eyes sparkling.

"And that's the perfect solution?" I said.

"You bet — it removes the whole business from bitter debate and acrimonious words, and puts it squarely where it belongs, in the hands of the Lord. *He* chooses, we pray that His will be done."

"You mean, if it is not the will of the Lord that a certain person is chosen, then He'll take care of the matter Himself? But, listen!, we still nominate people don't we? We place the names in the capsules or whatever ..."

He listened to me with an indulgent smile, like a father might regard a not too bright child.

"Of course, we do. But we will do it in the confidence that in a very difficult situation the Lord will show the way. Don't you have trust in Him, pastor? Don't you think that *He* knows who should serve? That's the beauty of it: even if we make mistakes, the Lord will correct us! Who knows, maybe no women at all, maybe 50 percent women and 50 percent men, maybe all women. We just place it before the Lord, and bow before His decision."

"So," I said, while I scratched my neck, "in your eyes people who would object to this would not really trust the leading of God — they'd be placing their own likes and dislikes above the leading of the Spirit?"

"Now you're getting the idea, pastor. I'd consider them liberals, for sure."

"Hmmm," I said.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

case the possibility of forgiveness is even greater, for there is time to repent.

Whether or not a suicide is premeditated may or may not be crucial. I don't know that. It is unlikely that a child of God will coolly commit suicide, after examining all the alternatives, as you put it.

Does this explanation remove the confusion? The point of the editorial was to create understanding for the possibility that even suicide may not be able to separate Christians from the love of God.

Editor

## Editorial criticized best Sunday-morning program

It is really too bad that we only think about writing to the editor when we have something to complain about. I really enjoy reading *Calvinist Contact*. It keeps me up to date with what is going on in the Dutch-Canadian Reformed community.

However, I was disappointed with your comments on the T.V. program "Day of Discovery" in the February 22 issue. We have watched that program for years now. We can just make it, before going to church.

If you want solid Bible teaching, there it is. The choir sings beautifully. It is the best program in the Sunday worship line-up. But, of course, that is personal taste.

What you are doing, is making it ridiculous, though. If you want to criticize, please, take something else. There is so much real bad television. And I know that not all TV preachers are preaching the truth. We have to watch that we receive the right instruction.

But if you take the time and trouble to listen to their program, or read their literature, you will know that Richard De Haan, Paul Van Gorder and Martin De Haan teach according to the Bible. By the way, they deal with a particular subject for four Sundays in a row, so you did not hear the whole treatment of it.

A paper like *Calvinist Contact* has a lot of influence on the minds of its readers. You have an awesome task. I wish you the Lord's blessing on your work!

Mrs. Hendrika Donkersteeg,  
Spencerville, Ont.

## Response

To address your first question, in my editorial I was not making a general statement intended to cover all forms of suicide. I limited myself to suicide committed by a child of God who finds him or herself in a state of depression. But even in that case, I said earlier in the editorial, we cannot argue away the fact that suicide is sin. Whether that means that the sinner should suffer God's wrath depends on whether Christ has paid for the sin.

Secondly, if a person in an act of desperation kills another person, the same laws of the Kingdom apply. It is a sin, but not an unforgivable one. In this

Jean Lauziere  
Canadian Consulate-General  
Philadelphia, Pennsylvania

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to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

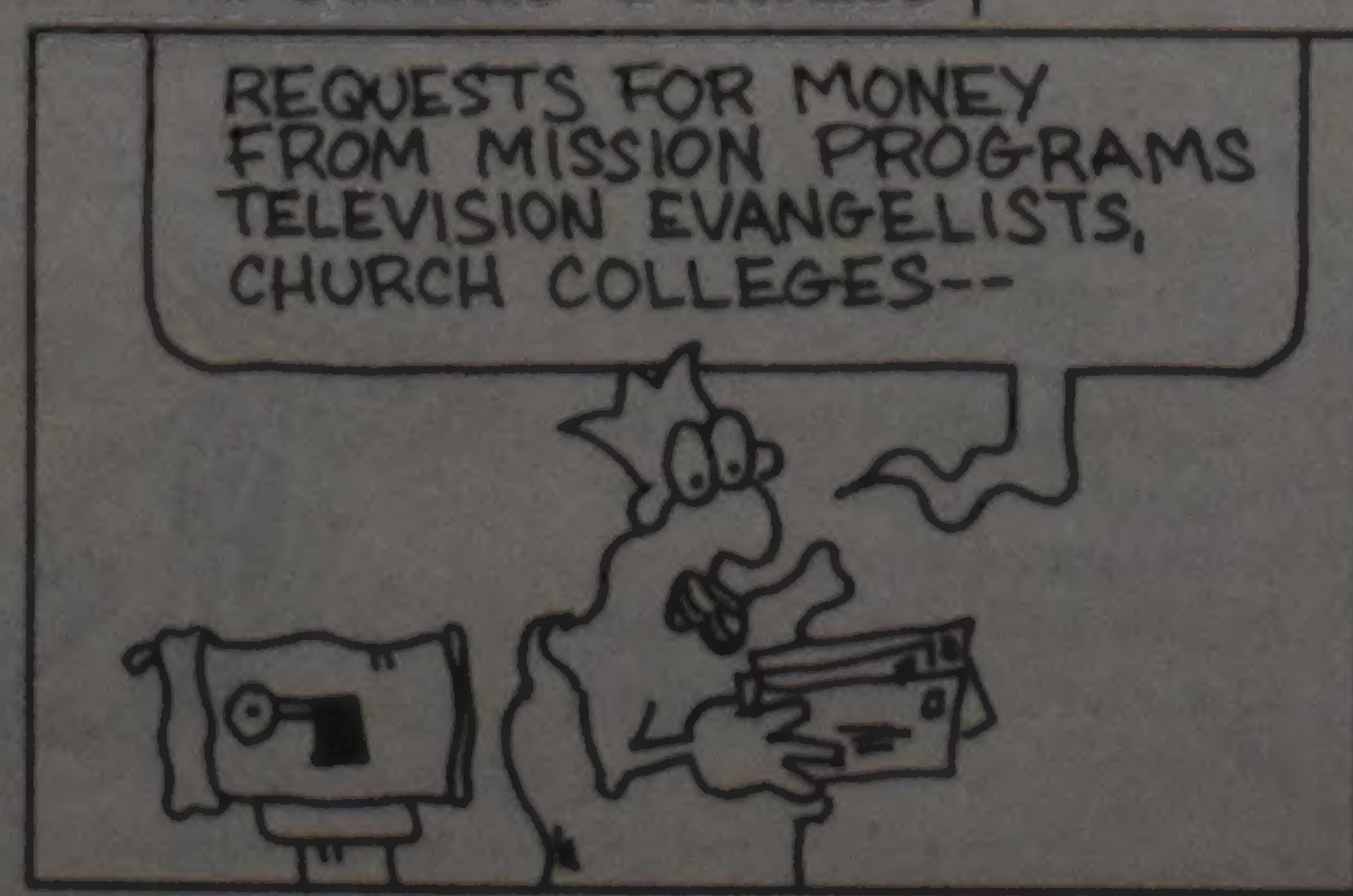
homosexuals lifting up the Lord Jesus Christ in their preaching, and again I rejoice. As Paul said in Philippians 1:18, "Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

In existential thought the purpose justifies the means, but I do not agree. The three reasons for the inconsistency are also three mistakes. We should not make even bigger mistakes, as V. advocates. Rather, let us heed the Word in Canticles 2:15, "Take us the foxes, the little foxes, that spoil the vines." Should we let them get any bigger?

Secondly, Ken Baker's suggestion for structured sermon discussion is an excellent one, March 15. I'd like to add that it would make our services more

Reformed, that is, established on Scripture. That's how laymen spoke already in the old synagogue. (Matt. 4:23; Acts 13:15) and we see the

**Pontius' Puddle**



practice continued in the N.T. church (1 Cor. 14:29-33). In those days there apparently were no seminaries, but young men learned to handle the sword of the Spirit in those worship services and



thus got tested (1 Tim. 3:10 and 1 Cor. 14:34,35).

J. Smits,  
Markdale, Ont.



## News

### Native gardeners requested for North West Territories

WINNIPEG, Man. (MCC) — The Arctic Circle seems like an unlikely place to plant a garden, but the Mennonite Central Committee has received a request for a summer gardener for Fort Good Hope, a community located in Canada's North West Territories.

"A lot of people would like to make gardens, but we just don't know how to do it anymore," community leaders told Native Concerns coordinator Menno Wiebe during a February visit. Wiebe told them that MCC Canada will try to place gardeners in Fort Good Hope this summer.

Although gardening has occurred in the far north, many communities, comprised mainly of hunting peoples, are unfamiliar with gardening techniques. MCC Canada needs 30 summer volunteer gardeners for projects in the far north, including Fort Resolution and Lac La Martre in the North West Territories, and for other native communities. Volunteer gardeners help community members to select good garden sites, test soils, select suitable

seeds and assist in maintenance, food processing and storage.

Wiebe, in explaining the Gardening Project, says that the program is workable because volunteers work with, and not for, the people. "We don't make model gardens in order to show people how to do it," he says. "We work with the people."

He goes on to say that summer gardening is a challenging Christian service opportunity. "The church is often written off in the north because people consider it irrelevant and domineering," he says. "Summer gardening shows that the church is concerned with practical needs

and that it wants to work in partnership."

Volunteers are needed from all age groups; Wiebe emphasizes that the program, now in its eighth summer, isn't restricted to college-age volunteers. "Senior volunteers have been heartily welcomed by native communities," he says. "They've made a substantial contribution." He adds that age is respected in native culture.

Interested individuals are encouraged to apply as soon as possible. The summer gardening orientation takes place May 6-10 in Kenora, Ont. The assignments usually end in late August.

### Governmental action on "war criminals"

OTTAWA (MCC) — The long-standing questions about whether individuals currently living in Canada participated in Nazi war crimes are now to receive more governmental attention. In early February the government set up a commission of inquiry to

determine, by the end of the year, whether there are such individuals in Canada, how they got here, and how they should be dealt with.

Until now governments have tended to see extradition as the main legal provision for dealing with such people. But this method is difficult because it depends on very particular requests from other countries.

To rectify this, a new Law Reform Commission study says that Canadian laws should be changed so as to permit trials in Canada of those suspected of having committed war crimes elsewhere. Critics say that this would introduce a retroactive dimension contrary to the spirit of Canadian law.

The government, however, is prepared to consider it for certain "universal" crimes. Estimates about the number of people who may be affected range from 30 to 3000.

"Before his visit to West Germany so much spit had been released that there was no spit left when he came," says Simonis.

One further survey result indicates that only 61 % of Roman Catholics in Holland knew the name of the present pope and only 23 % said that they go to church each Sunday or more often.

### Pope unwelcome

... continued from page 1.

The opposition to the Pope he sees more as an opposition to the battle against secularism that John Paul II is waging. "It's a conflict between the gospel and the much praised modern 'feel for life,'" he says.

Simonis thinks that once the Pope comes to Holland the reception will be more positive than is now expected. He referred to Canada where the Pope was well received, and to a papal visit to West Germany.

### Group proposes tribunal

... continued from page 1.

lending institutions were not co-operative. The lenders would be offered federal-provincial guarantees for 50 % of the original debt.

"We have concluded that a debt set-aside is the best targeted assistance for those who need time to adjust to new

economic realities," Tom Oegema, CFFO President said after the board meeting. The Federation says that the worst of the economic adjustment in agriculture is yet to come.

The Federation cautions that the proposal cannot help all those in difficulty. The Federation assumes that current

bankruptcy and farm failure rates will continue to the end of the decade. They also caution that if their analysis of a worsening farm economic situation is inaccurate, the program may not be needed.

The Federation's proposal includes the following criteria:

- All mortgage debt be eligible up to a maximum of 40 % of total debt;
- Maximum debt set-aside per farm enterprise of \$200,000;
- Set-asides to be for a 3-year period with the possibility of a 3-year renewal;
- Farmers to be eligible when equity levels are 25 % or less and the enterprise is experiencing operating losses.

The Federation is hopeful that the program can salvage those family farmers whose financial situation is worsening but whose equity has not yet completely eroded.

### Kuyper's Kapers



### Letter-writing contest open to young Canadians

(Canada Post Corporation) — To promote the art of letter writing, especially among young people, Canada Post is sponsoring a letter-writing competition for youngsters aged six to 15 as part of its participation in International Youth Year.

The theme is "a letter to a handicapped child" so entrants can be writing to an imaginary person, or to a real, live handicapped person.

All around the world, young people will be writing letters to handicapped children: similar contests will be held in many of the 167 countries that make up the Universal Postal Union. This is International Youth Year. To put added emphasis to IYY, Canada decided to join the ongoing UPU letter-writing promotion. It is the first time Canada has participated in the competition.

**Entries must be posted no later than April 30. Schools are being asked to send entries to the nearest Canada Post corporate communications office (check at your local post office).**

**The letter cannot be**

**shorter than 500 words, but can go on and on if you feel inspired.**

**Each entry must bear the student's name, address, date of birth, as well as the teacher's name and the school's name.**

**One entry per student, please.**

Now, about winning. Canada Post has nine divisions. A winner and two runners-up will be chosen in each division. They will receive a certificate and a 1984 Canada souvenir stamp collection.

Those entries will be sent to a national competition.

The winner of the national competition will win a home computer. That lucky person can then write as many letters as he or she wants without ever picking up a pen or pencil again.

The national winner will be honoured October 5 in Ottawa, on Universal Postal Union Day.

And that's not the end: the Canadian winner's entry will be sent to the UPU international competition. UNESCO will select the three best compositions worldwide. They'll receive medals. Five others will receive honourable mentions.

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## Press Review

Carl D. Tuyl



There was our beloved Joe, slightly befogged, like the best man who got lost and showed up at the wrong wedding. "No," he said. "Canada has not been invited into a Star Wars research partnership." The American Secretary of Defense had, however, invited all 12 NATO countries to take part.

Star Wars, by the way, will be the most advanced system of nuclear technology ever conceived. It would employ lasers to destroy enemy missiles in outer space. Some severely misguided people argue in

favour of Canada's participation on the grounds that it would increase employment. In that vein one could also argue in favour of the return of the medieval black plague which would certainly improve the economic situation of the funeral industry.

The National Economic Conference received very mixed reactions in the press. Results, if there are to be any, must yet become visible. Probably in the coming budget. It is a fact that there was not much unanimity. Dennis

McDermott, the hard-nosed head of the Canadian Labour Congress started the conference by lambasting business with a capital "B." We shall suspend our judgment on the matter.

Perhaps not so minor brouhaha evolved when Finance Minister Michael Wilson did some hop-sotch-triple-jump over parliamentary protocol and announced to the Economic Conference the planned date for his budget. In protest the Liberals did a number of bell-ringing: calling for a motion and then not showing up for the vote. Not your really sophisticated opposition manoeuvre, but indeed very irritating.

Our most energetic Energy Minister Pat Carney met with her provincial colleagues in Vancouver. No agreement on energy pricing resulted, and unanimity was the impossible dream.

Just by the time we all let our collective sighs of relief when the letter carriers settled their dispute with the Post Office, here comes this unheard of little union of postal workers — 1800 strong — who threaten to bring our country into chaos. A plague on their house, and may the fleas of a thousand tomcats take up residence in their blankets.

The Canadian dollar experienced an encouraging rise against the American dollar and the bankrate came down significantly. American multi-nationals such as G.M. and I.B.M. report loss of income as a result of the inflated

American dollar. Perhaps more than anything else, this will bring the Yankee dollar to less elevated levels.

Our government as you can read for yourself is still consulting, and not producing much of a legislative program. Trudeau's participatory democracy has finally come to pass, and look who did it.

President Reagan got his MX missiles, \$1.5 billion worth of them. These little thing-a-ma-dings replace the Minuteman missiles. The latter had only three warheads, the former, a new and improved version, has 10 warheads. They will be sitting ducks for Soviet attacks because they are going to be positioned in the old Minuteman silos of which the Russians know the very exact location. The Soviets don't even have to change the target mechanism on their own nuclear toys.

The president of the World Alliance of Reformed Churches, a man who does no evil, was arrested by the South African police while walking in a non-violent protest march. The apostolic writing to the Galatians is applicable to the South African apartheid

situation: "Do not be deceived: God cannot be mocked. A man reaps what he sows..."

Iranians and Iraqi's manage to continue in killing each other. The dry season has come and in the words of II Samuel 11 it is that time again "when kings go off to war."

Before I in conclusion report some of the more comic news I want to reward the prize of the week to Revenue Minister Perrin Beatty who is to be commended for his valiant efforts to put a more human face on the tax department. One round of applause for the Honourable member!

Now then... Mrs. Mulroney does not get too stingy when it comes to shoes. Recently on a shopping spree with Corinne Levesque she bought a couple of eelskins for \$300 a pair. And in Dunedin, New Zealand it was proven again that if you don't succeed at first you must try again: a woman there gave birth to a daughter after bearing 14 sons.

With that in mind I have started a weight reduction program and am down to almost a shadow of my former self: 12 pounds less.

## A retirement letter from the past

March 28, 1912

Mr. Rupert S. Murray, Chairman  
White Star Steamship Company  
Pier 37  
Liverpool

Dear Mr. Murray:

This letter puts into writing the resignation I regretfully submitted to you in person yesterday. I feel the greatest loyalty to the company and wish to express my gratitude for the encouragement given to me throughout the years of my advancement from Cabin Boy to Chief Engineer.

As you know, I had planned to retire following my next tour of duty at sea. However, the personal circumstances we discussed make it impossible for me to assume those duties when the ship sails next week. It therefore seems appropriate to move the date of retirement forward to April 1, 1912, to correspond to the present situation.

My regret concerning this action is all the stronger for my being unable to participate in the maiden voyage of the newest in a long line of illustrious passenger ships. I had been looking forward to having my final tour on "the engineering marvel of the century." Although I will be unable to be on board, my spirit will be with the Titanic when she sails from Liverpool next week.

With my sincere thanks,

Oliver P. Dewhurst

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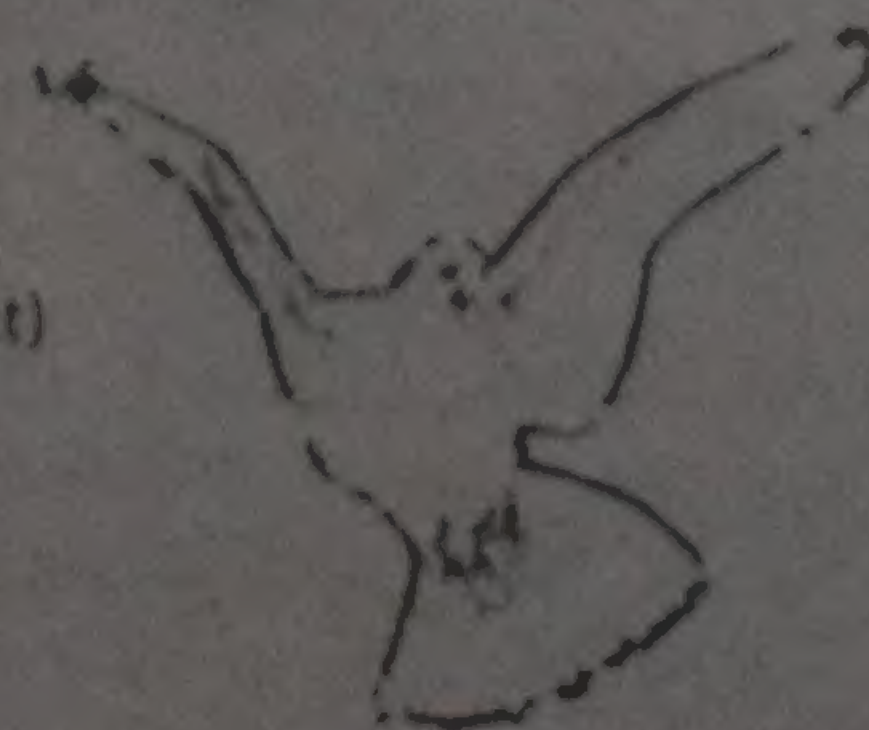
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# Church

Marian Van Til, page editor

## Pastoral Pondering

### Would you steal a Bible?

Peter W. De Bruyne

How many Bibles do you have? And have you ever had any of them stolen? You think that's a strange question?

An itinerant preacher in China had just one small New Testament. I will let him tell you what happened to it when he visited a group of believers in a house church:

Most of the worshippers were young people. One young lady asked in a friendly way if she could have a look at my New Testament. She hardly finished speaking when she reached out and grabbed it. Claspings it with both hands, she cried out very emotionally. "You'll let me keep it, won't you?" I tried to make clear to her that this New Testament was my only Bible, and that I needed it for my ministry. And while I was still talking to her, a young brother came suddenly up from behind her, reached over her shoulder, whipped the New Testament out of her hands and vanished into the darkness. I later learned that he was a new convert to Christianity, a university graduate, and someone who longed day and night for the Word of God. This was the first time he had seen the Word. And the temptation was too great.

Imagine something like that happening here? Did you ever hear or read about such thieves in Canada? Has anyone ever grabbed a Bible out of your hands out of hunger or thirst for God's Word?

Of course, I know we have no Bible thieves in our society because this land is full of Bibles. No, there's no need for anyone in North America to steal the Scriptures. God's Word is available in every corner of this continent.

But what would people do if this were not so? How many would try to steal a Testament if they were actually deprived of being able to read their own Bible?

There is a Chinese proverb which says, "Starvation stirs the heart to steal." I thank God that in North America nobody needs to steal a Bible. But I also pray that we may suffer a bit this extreme hunger and thirst for the Word of Life which stirs some of our fellow believers to steal a simple New Testament. And I hope that all of us will be more faithful in our God-given task to make His Word more accessible to all who seek Jesus — in China, and in every other nation on earth.

Rev. De Bruyne is pastor of the 2nd Christian Reformed Church, Brampton, Ont.

### "Labourers" plenty at RBC

C.C. staff

GRAND RAPIDS, Mich. — Jesus said it a long time ago.

"The harvest is plentiful, but the labourers are few." To His mind, the challenge was not a lack of people interested in the Gospel, rather, it was finding enough Christians to go out into the world.

Many Christians today lament the fact that we have become keepers of the aquarium instead of fishers of men. Recent statistics from an organization called Church

Growth Services of South Bend, Indiana tell us that only 15% of all Protestant churches in America are growing. In the 15% that are growing, 85% of the growth is biological and transfer growth. Only 15% of growth is through evangelism.

Recently, a pastor wrote, "When it comes to evangelism, I have found it extremely difficult to motivate people... It seems that so many have the idea that only the pastor has to evangelize, while they stand on Continued on page 7...



Dr. Richard Hertel, Assistant Professor of Evangelism and Missions, Reformed Bible College, Grand Rapids, Michigan.

### Christian theatre active in Britain

LONDON — Britain is proud that so many people all over the world look to London as the major centre for theatrical activity. In this country, theatre sets a standard that affects all the performed arts — television, opera, ballet. But some, who feel justly proud of British production and acting standards, feel much less pleased with the content of many contemporary British plays.

Aware that it is more sensible to create an alternative than merely to criticise, they are pleased that there has emerged onto London's West End theatre scene a professional company called Aldersgate Productions.

Aldersgate has as its avowed aim "the provision of first class professional theatre which will convey Christian truth in such a way that it entertains, enlightens, educates and can open the door to faith." The company has a strong backing from all the mainstream churches in Britain.

It has produced eight West End shows, the latest being a co-production of C. S. Lewis's well-known classic "The Lion, the Witch and the Wardrobe" which was a sell-out during the Fall and Christmas of 1984. Jack Kroll of *Newsweek* picked it out as one of the outstanding Christmas shows in London.

In April, Aldersgate will be

embarking on its ninth production, and perhaps its most important. It is a play about St. Paul called "Man of Two Worlds."

Says a spokesman for Aldersgate Productions, "It takes one of the greatest and most fascinating people who ever lived, whose life profoundly affected the history of the world, and portrays his emergence, not just as a Jew or a Roman, but as a man for the whole world. A man, indeed, whose life shook the very foundations of the Roman Empire and opened up the world for Christ. A man whose struggles, triumphs, persecution and eventual martyrdom have never been portrayed more vividly than in this new play."

Its author, Daniel Pearce, an American working in Britain, is an Anglican priest. He has become known in this country for a much acclaimed play about C. S. Lewis called "Song of the Lion," which Aldersgate produced five years ago. He won the Play of the Year award in Zimbabwe in 1972 and 1974, and in England the Radius prize for Best Play of the Year. Last year he was awarded first prize in the Catholic Stage Guild competition.

The director, Bernard Hopkins, and the designer, Robin Don, are both wellknown in North America and Britain.

The cast will comprise leading British actors.

The Aldersgate Council of Management hopes to attract some of the large numbers of North Americans who will be vacationing in Britain this year. The production will open April 25th at the Westminster Theatre and continue through November (when "The Lion, the Witch and the Wardrobe" returns for a season). Westminster Theatre lies around the corner from Buckingham Palace.

Aldersgate is offering seat discounts to readers who bring with them a copy of this article. The Management Council believes theatre-going "is an important facet of experiencing Britain." Christians will appreciate the production, they believe, and "receive a warm welcome to a wonderful play."

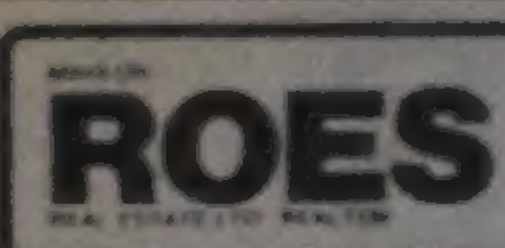
### Aldersgate Productions Rime or Reason

Musing, I sit in the train  
chewing on my mid-day snack  
and trying to ascertain  
where's the wrong side of the  
track.

Sy Nodd

Call the Parable of the Prodigal  
the story of the Father;  
for sin is not its centre piece.  
God's love is the heart of the  
matter.

Klaas Sis

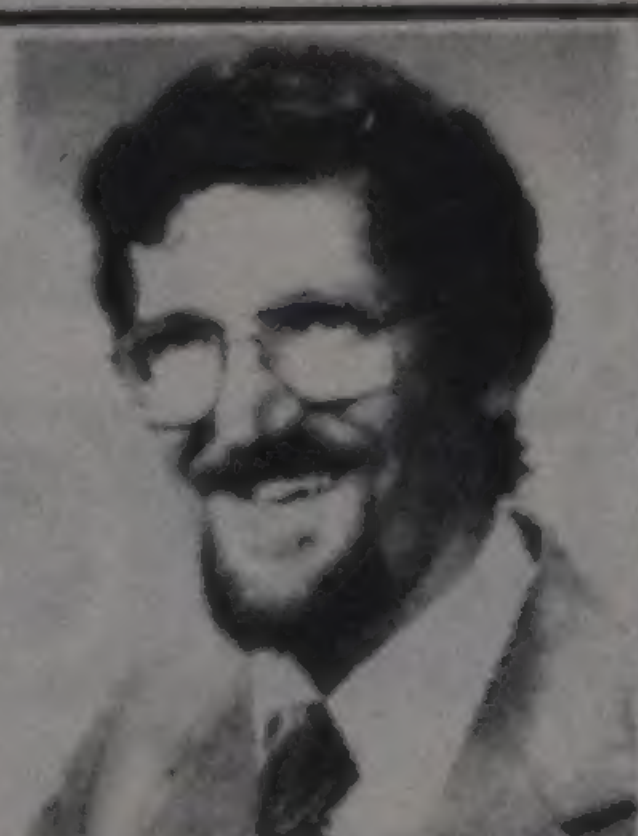


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## The Holocaust

Jacob Kuntz

From a friend I received a copy of the December '84 issue of **Ecumenism**, a quarterly publication of the Canadian Centre for Ecumenism.

This particular issue deals with the dialogue between Christians and Jews and also contains a short article about the Holocaust (the extermination of six million Jews by the Nazis during the Second World War), under the title: "Commemorating the Holocaust as Christians." How do Christians remember the ugly events that took place? We don't have to agree with every sentence in order to have appreciation for the sensitive way in which those events are placed before the Christian conscience. Part of the article follows:

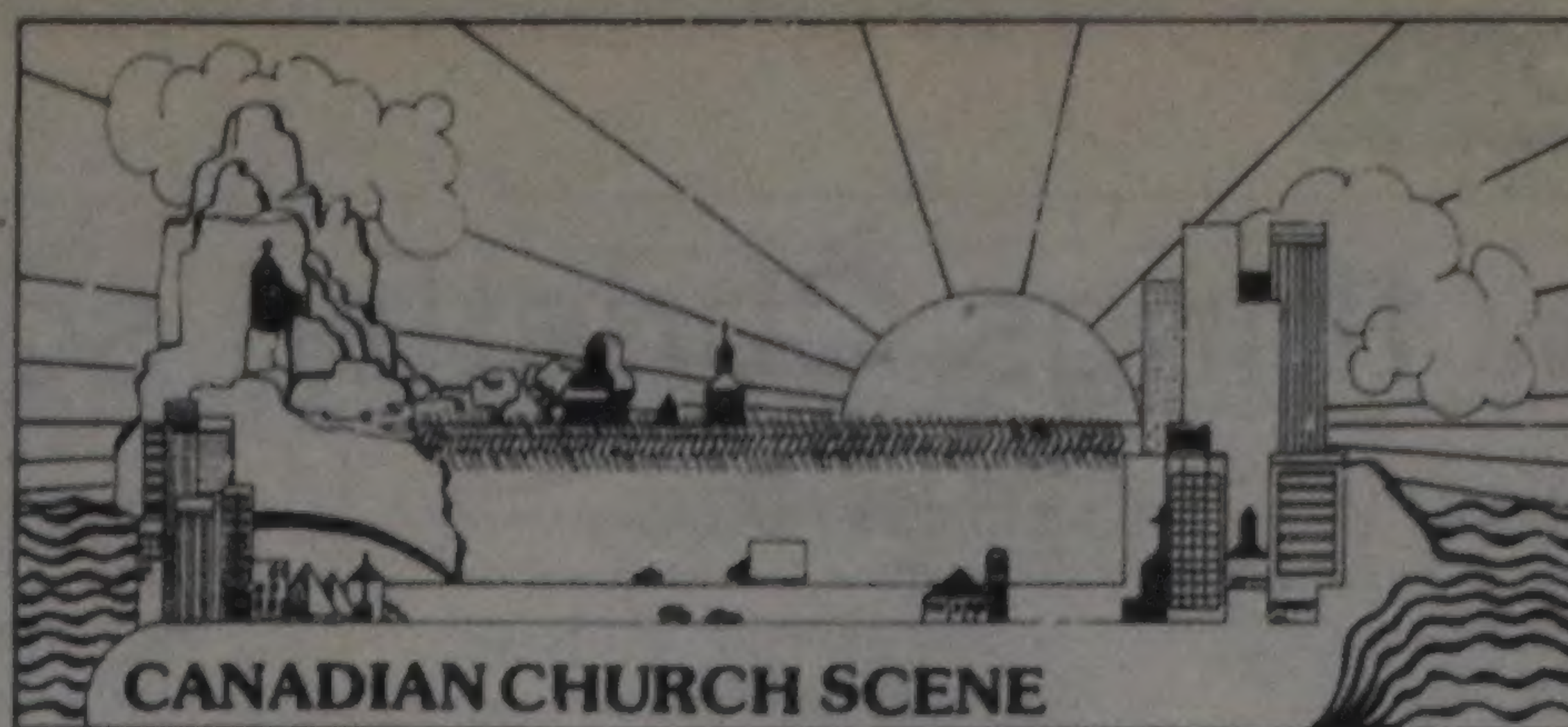
To commemorate the Holocaust requires us to strive to take cognizance of the apocalyptic dimension of that tragedy. The Holocaust was the systematic execution of three times the population of Greater Montreal. Murder statistics in our local newspapers tell us that one person in nine hundred in Montreal becomes a murder victim. The Holocaust was six million murders, murders preceded by humiliation, degradation, torture and sadistic cruelty. Motion pictures and television have revealed some of the horrors of this living hell to us, but we still find it hard to

imagine its full reality. Commemorating means trying to actualize ...

Commemorating the Holocaust as Christians means accepting our share of responsibility for this inhumanity, our share of responsibility for the inaction and the indifference of those men and women who were the passive witnesses of that genocide. It means accepting our share of responsibility for the silence of the churches when the trains of cattle-cars and the overcrowded trucks carried off our Jewish brothers and sisters to the ovens of Auschwitz, Buchenwald, Terezin, Treblinka and Dachau, to name but a few of the death camps.

Every Good Friday, Christians keep silence before the cross on which hung the One who died for their sins. This commemoration is a call to conversion, a call to banish sin from life forever. Today, when Christians stop to commemorate in silence the Holocaust, they are called to rid themselves of every form of contempt, hatred and indifference toward their neighbour, so that such a hecatomb may never again occur in our human history.

The same subject was discussed in the **Mennonite Brethren Herald** of February 8, 1985, in connection with the Ernst Zundel case. As our readers know, Ernst Zundel, a former German citizen, had to appear in court for spreading the view that the Holocaust never happened and was nothing else but



a Zionist hoax. (The same views were defended by Jim Keegstra of Alberta).

Is it right that a person who holds and spreads certain views concerning a historical event like the Holocaust is tried in court?

Hear what the editor of the Herald has to say:

The case is very troubling. It is troubling because people who have already experienced terrible atrocities are being called on to try to prove what history has already proven beyond any reasonable doubt. They are testifying in a court of law not because Ernst Zundel could not know the truth, but because he does not want to know the truth. Ernst Zundel should be tried on his definition of truth and on his willingness to follow the truth once it is known. His trial is troubling because of his perverse unwillingness to hear truth given by many witnesses.

A society should always be open to people who hold peculiar views. We ourselves hold views about God and Jesus Christ which are not shared by many others. But some fundamental principles we do hold together with others, principles which have much in common with a Judeo-Christian

worldview. They are that truth can be known and that no one can reject another for racial reasons.

Ernst Zundel's writings violate all standards of ethical behaviour and racial fairness. It is sad indeed that he should be allowed to have the benefit of a court to try to disprove what history has so well documented, or that victims of that suffering should be made to relive it for his sake.

Ernst Zundel stands as a warning to us that even the plainest truth need not be believed if we don't want to receive it. It must grieve the heart of God and it should grieve ours too.

### Domed stadiums and hungry people

The United Church Observer often calls attention to social issues and to the plight of the poor. Hugh McCullum, in his "Observations" (March '85 issue) points to the fact that thousands of people in this affluent country cannot feed themselves; there are, he says, 37 foodbanks in B.C., 10 in Alberta, four in Saskatchewan, three in Ontario and one in Quebec. (We would not be surprised if in fact that number of

Continued on page 17...

## "Labourers" plenty at RBC

... continued from page 6.

the sidelines and cheer him on."

"From the perspective of my teaching," says Reformed Bible College (RBC) Assistant Professor of Evangelism and Missions, Dr. Richard Hertel, I have some encouraging news. The harvest is indeed ripe and, believe it or not, I have found an abundant pool of willing and enthusiastic labourers. This spring my RBC evangelism class is the largest it has ever been. What God has done in the Grand Rapids area through these students is nothing short of spectacular."

Normally, spring is not a good time to have a large evangelism class, Hertel explains. Most churches are well along in their normal seasonal activities and it is difficult to make room for a whole new platoon of evangelism recruits midstream. Hertel's evangelism class consists of 37 students representing six nationalities.

Some are still in the process of refining their English skills.

Each student recruited at least one prayer partner. Over a period of three weeks most of the students were placed. "After we exhausted our list of training opportunities and still had a few students left, we went back to the Lord to ask Him where to go," says Hertel. "Within days a church called us and asked if there were any students at RBC who needed a place to do some evangelism training. That took care of the remaining need. Everyone had a place to train."

"So far this spring, after four weeks in the field sharing our faith, we have seen 23 persons make a profession of Jesus Christ as Lord and Saviour. This number includes several entire households that have come to the Lord. Our class, with its size and diversity, is involved in one of the most abundant harvest seasons I can recall," says Hertel enthusiastically.

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# A few things Christian schools cannot do

**Dr. Paul A. Kienel**

1. *Christian schools cannot be a substitute for a quality home environment. The number one training influence in the life of a child is his or her home. A parent, more than teachers and preachers combined, are the "pattern makers" for Christian living, attitudes toward life, attitudes toward others, work ethics, basic manners, money-management, health habits, manner of speech, goal setting and study habits.*

2. *Christian schools cannot guarantee a perfect school environment. Some parents are unrealistic about other students in their child's Christian school. They expect a degree of perfection among mortals that simply is not attainable on earth. I am sure you have heard it said that "If you find the perfect church-don't join it-you will ruin it."*

Christian schools are decidedly better than the secular public schools alternative but they are not perfect. Students come to the Christian school with varying degrees of spiritual maturity.

There is a wide variety of intellectual ability, emotional development, home training and personality patterns among the students in any school,

including the Christian school. The typical Christian school setting is not the "sheltered environment" that critics make them out to be.

3. *Christian schools cannot increase the level of your child's intelligence. It simply is not true that we are all created equal. In the broadest sense, in a free society we are created with an equal opportunity. But God has fashioned each of us with varying degrees of intelligence, imagination and drive.*

Christian school educators cannot, nor should they, push a child beyond his or her ability to perform. Children need a reasonable level of intellectual stretching and academic challenge, but caring Christian school teachers cannot perform nor should they attempt to perform "academic miracles" to please parents who may have an unrealistic view of their children's abilities.

Parents and teachers alike should know that a child's academic success in school is only part of the total composite of qualities that God can use to make a person worthy of our respect, love and admiration. Never judge a child's future worth to the world on his current academic prowess in school.

4. *Christian schools cannot*

*duplicate parental love and support.* Most adults have forgotten the emotional stress we experience as children at school. The very nature of a school requires that it maintain an orderly disciplined environment if learning is to occur. The process of learning can be emotionally stressful and mentally stretching. Parents can greatly reduce the pressure of learning our children may feel by encouraging them, inspiring them and loving them.

5. *Christian schools cannot replace the spiritual influence of a parent.* Read the words of Moses in Deut. 6:6-9. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you

walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates."

Christian school education is a major force for good in the lives of our children. It can be enhanced if the church, the

home and the school are all on the same spiritual and academic frequency.

*Dr. Paul A. Kienel is Executive Director of Assc. of Christian Schools International. This article was reprinted from Christian School Comment, Vol. 15, No. 5.*

## "One of a kind" writing series published by CSI

Christian Schools International (CSI) announces the publication of *Writing Rainbow*, a complete writing curriculum for kindergarten through grade six. In the words of CSI's director of publications, Dr. Gordon Bordewyk, *Writing*

### Chalkmarks

## The importance of the visual in teaching

It has been said that 75-80 % of what we learn comes to us through the eye. All teachers are probably made aware of that fact during their years of training and yet we sometimes forget. Therefore, I was rather pleasantly surprised by what a boon to teaching certain concepts a simple picture used as a transparency had been. The diagram which I used was one that came to me in preparing a Bible study lesson on the Flood. The students were asked to find some important concepts about the flood as symbolized in the diagram (right).



Young people always seem to like puzzles so it wasn't long before they discovered a rainbow, a cross, an ark, a tomb, a flood, and flames of fire in the diagram. Then we discussed how Noah's flood was God's judgment upon sin and that the ark was His mercy towards mankind, but how this foreshadows an even greater mercy when His judgment was borne by Jesus on the cross. Christ's victory is symbolized by the open tomb, while the rainbow represents our hope in Jesus' merits, and the Father's promises, at the final judgment.

Obviously, several important concepts of faith were presented here. I was curious to see how well the students would remember these on a test about a month later. Amazingly, most of the students in grades 5 to 8 could remember almost perfectly the concepts taught. In comparison, the wonderful promise of a Saviour's coming which had been orally presented as the glorious meaning of Genesis 3: 15 was almost completely forgotten.

This clear example of the importance of visual material in teaching Biblical concepts was reinforced by Robert E. Webber in his book *God Still Speaks*, Nelson Publishers. In a chapter entitled "Recovering Symbolism" this writer says,

"The nature of faith itself demands the transformation of supernatural concepts into visible images and symbols. Because no finite language can fully and completely express supernatural truth adequately, biblical religion and the church in history has always relied on symbolism as a means of communicating that which transcends the realm of the finite. The language of faith has always, therefore, been a language of symbols."

My classroom experience with the symbolism found in this simple transparency corroborates Webber's statement. Teachers of biblical truths at all levels may be reassured to know that what we learned at college is still true for today's media-bombarded generation, and perhaps be encouraged to try a few symbolic visuals to crystallize the meaning of things that words alone fail to convey.

**Richard R. Poortinga,**  
Principal,  
Saskatoon Christian School,  
Saskatoon, Saskatchewan

*Rainbow is "one of a kind."*

The curriculum was developed from the perspective that writing is a God-given gift that Christians must learn to use responsibly. Three key concepts underlie the teaching of writing in the series: students must have something to write, someone to write for, and knowledge of how to write. Thus, *Writing Rainbow* emphasizes prewriting experiences, authentic audiences, and composition skills.

At each grade level, a teacher guide provides background information, resources, objectives, detailed lesson plans, evaluation ideas, and follow-up activities. Each guide also includes 25 pages of tear-out activity cards to use for individual or group writing experiences.

Each student in grades one through six will receive a full-colour folder containing sheets for writing assignments throughout the year. The durable two-pocket folders are also a convenient place for students to store their papers.

*Writing Rainbow* has been extensively evaluated and field-tested during the past four years, and the new materials reflect the suggestions made by numerous Christian school teachers. The project was co-ordinated and supervised by CSI series editor Joan Stob. The books were written by Sheri Haan, Ben Boerkoel, Nancy Goeman, Nancy Horlings, and Karen VanLaar.

A folder containing a detailed scope and sequence chart for all grades, a description of the *Writing Rainbow* curriculum goals, and sample lessons and activities is available from Christian Schools International, Department WR, P.O. Box 8709, Grand Rapids, Michigan 49508.

Christian Schools International publishes textbooks, provides support services, and offers pension/insurance plans to approximately 400 Christian schools across the United States and Canada.

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## INSIDE ICS ICSICS

### Ideas to build with

It's amazing how ideas we plant at ICS in one decade will sprout up in a different form in another decade.

Today we received a letter from a person we have not known, Wesley Shannon, who told us of many discussions he has had in Scotland about ICS teaching with his friend Iain McGregor, who did some study at ICS in the early 70's. These discussions about Dooyeweerd led Shannon to use the ideas of sphere sovereignty in his master's degree thesis in Scotland in the area of Urban Design and Regional Planning. The title of his thesis is "Towards New Methodological Realms in Urban and Regional Planning." It's nice to know that ICS can make a contribution to urban and regional planning!

A similar thing happened some years ago when the late Professor G. Angus Hills of the University of Toronto became interested in ICS. He wrote a major article in the journal *Landscape Planning* about the way he used Dooyeweerd's theory of modality to organize and integrate his thinking about landscape architecture.

And that recalls the half-year study at ICS of Australian architecture student, Mark Williams. Mark was writing a master's degree thesis at the University of Western Australia and picked our brains for four months for his thesis on worldview for architecture.

And there was also the gifted Indonesian student Hotma Oppusunggu who studied at ICS from 1980-82 to get a Christian philosophical framework for his advanced study of urban planning.

The right kinds of ideas can be used by fertile minds in unexpected fields in God's creation. We're glad ICS can be used that way.

**Institute for Christian Studies**  
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## Feature

# Assault: family, school and sport violence

## A Law Reform Commission Study on Crimes of Violence

### Stan de Jong

If you are concerned about our society's growing rate of violence, you should order a copy of the recently-released Working Paper 38 entitled *Assault* which presents the Law Reform Commission's tentative views on this serious national problem.

The Law Reform Commission was established in 1971 for the purpose of modernizing Canada's federal laws and making them more relevant and effective. The Commission is now in the process of drafting a new *Criminal Code*. Before submitting its final views to the Minister of Justice and Parliament, the Commission will take into account comments and views from professionals and the public-at-large across the country. There is no doubt that its final recommendations will have far-reaching implications.

### A new approach

The Working Paper on *Assault* addresses the *Criminal Code* chapter on "non-fatal crimes of violence" which, according to the Commission, is in a state of "disarray."

Further, it is concerned with resolving fundamental conflicts such as the right to freedom of one's own body and the right to have the integrity of one's own body protected. It explores modern problems relating to "consent" to bodily contact in areas such as "medical treatment, contact and combat sports and consensual sado-masochistical sexual activities."

The Commission proposes a new approach to the law of assault which focuses on the "type" of assault which has been inflicted rather than on the "degree" of assault which is required by law as it presently stands.

### Domestic violence

On release of Working Paper 38, Commission President Justice Allen M. Linden said, "Although in theory the criminal law is adequate to deal with violence which takes place within the family, in reality, most wife-battering, husband-battering and child abuse go unpunished."

Statistics show that violence in Canada has reached a level indicating a serious social problem. But, said Justice Linden, "much domestic violence goes unpunished due to difficulties of detection, problems of proof and general attitudes — not because of inadequate definitions of criminal offences."

The Commission President added, "the failure of the criminal justice system to cope with domestic violence is an

indication that we have not been tough enough in dealing with such offenders — and have not recognized the profound ramifications this type of violence has on our society."

The Commission, therefore, recommends that the *Criminal Code* be amended to provide that violence occurring within a family be an aggravating factor justifying a greater punishment.

Should failure to report domestic violence coming to one's notice be a new criminal offence? The study states that mere changing of the law is not enough and that other approaches are necessary, such as: police training, setting up treatment and counselling services, providing shelters and refuges for victims, and seeking measures that encourage employment and income security.

Said Justice Linden: "Public education is essential to prevent such attacks from being viewed as somehow different from ordinary assaults and more 'acceptable' than 'ordinary' violence. Rather than viewing family violence as less serious than an 'ordinary' assault, we should treat it as more serious."

### Corporal punishment of children

Section 43 of the *Criminal Code*, which provides a defence to teachers and parents who inflict corporal punishment on children, was carefully studied by the Commission.

Section 43 states that "every school teacher, parent or person standing in the place of a parent is justified in using force by way of correction toward a pupil or child as the case may be, who is under his care, if the force does not exceed what is reasonable in the circumstances."

After consulting with parents, teachers and school administrators throughout the country, the Commission concluded that Section 43 should be repealed as a defence for teachers, for reason that:

- the section institutionalizes the use of force within schools;
- apart from situations where force is used to prevent harm and not to punish, the use of force is never necessary — the ultimate sanction is not corporal punishment but removal of the child from the school;
- the abolition of school corporal punishment in most European countries shows that in those free and democratic societies, school discipline can survive without it — in short, corporal punishment is seen as neither necessary nor justifiable.

But what about punishment by parents? On this tough, personal and controversial issue the Commissioners were divided. Commissioner Alan Reid, speaking for the minority,

said: "A total ban is called for, because the protection of parents who inflict corporal punishment, even for reasonably disciplining a child, sets a national standard that can only heighten the potential for abuse that resides in all of us." He added: "Prosecutors have sufficient discretion to block trivial prosecutions."

The majority of the Commission, however, did not follow this path of reasoning. Thus the Commission recommends the repeal of Section 43 as it pertains to teachers, but recommends that it be retained for parents vis-à-vis their children.

### Violence in sports

There is growing concern over unnecessary violence in sports such as professional hockey and boxing. No wonder then that the Commission paid special attention to Canada's assault related laws and their enforcement.

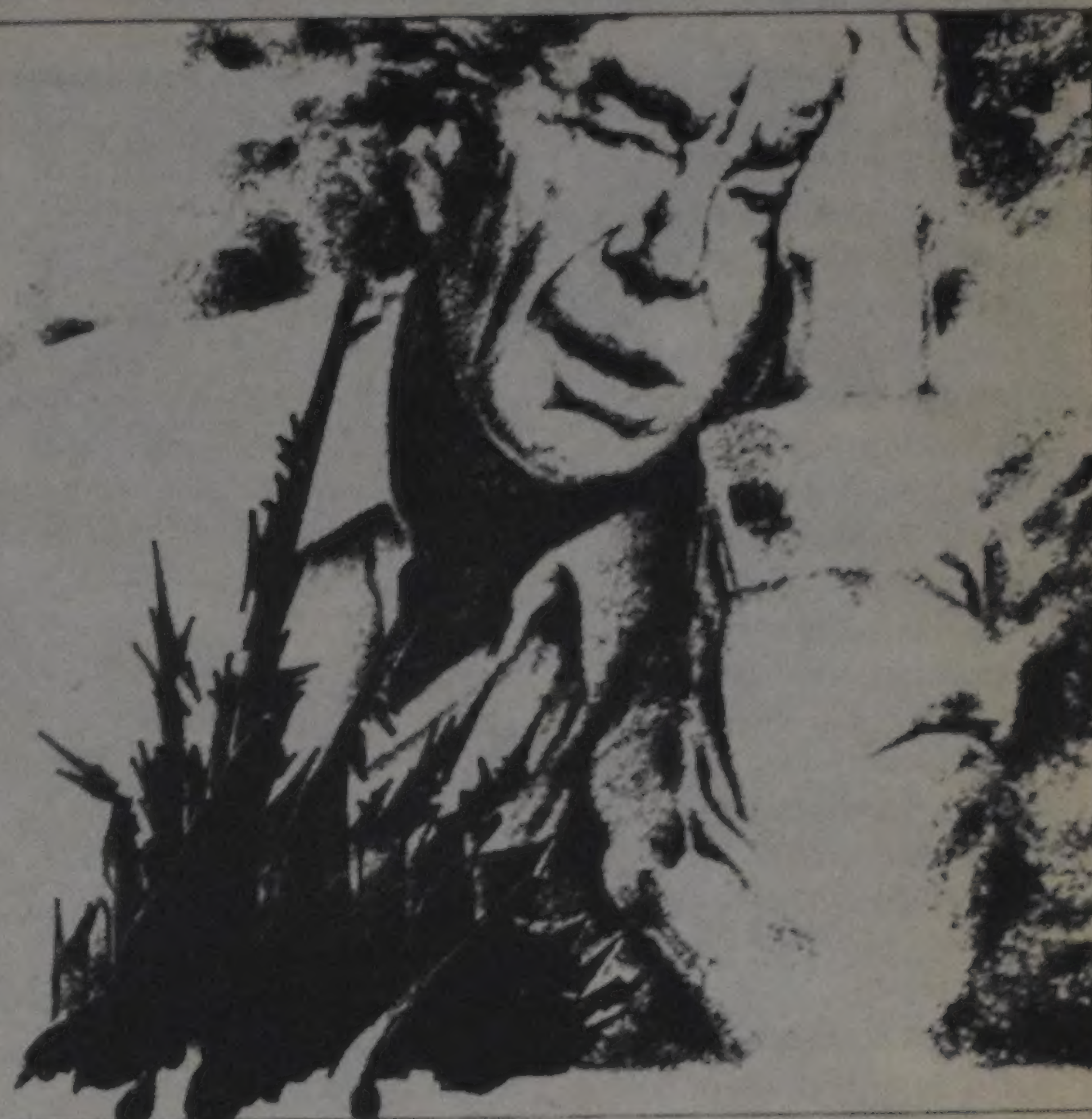
Professional hockey is discussed, "as having been widely condemned for tolerating a brutal style of play which is dangerous to the participants."

Professor Patrick Fitzgerald, Senior Consultant to the Commission, offered some solutions: a) a general re-evaluation of the objectives of the sport, b) a re-education of the participants, c) a search for a humane and less destructive style of play, d) new rules and stricter discipline controls by leagues, e) public statutory commissions to regulate standards in sport, and f) more effective and vigorous sanctioning of violent acts by the criminal law.

Professor Fitzgerald provided the Commission with a memorable quote: "Although Canadian society normally condemns deliberate acts of violence and accepts criminal prosecution as the appropriate remedy — when the criminal law invades Canadian ice-rinks, it treads on unusual and maybe even sacred ground. It treads on thin ice."

The Working Paper concludes that no special legal measures are necessary for dealing with unnecessary sport violence exceeding what players reasonably consent to, stating: "We consider the solution to this social problem of sport violence to lie in essence outside the redrafting of our present assault provisions. It lies rather in a greater police and prosecutorial vigilance, in stricter enforcement of existing law and in less judicial tolerance and leniency for 'sports assaults.'"

The Commission does, however, recommend more imaginative approaches to the prosecution of intentional



hockey violence including prosecution of coaches, management, team owners and league officials who directly or indirectly encourage and contribute to "brutal exhibitions."

What about boxing? Professor Fitzgerald explained that the Commission's recommendations penalize the "intentional" infliction of harm. If the recommendations became law, a special provision in the *Criminal Code* would be required to exempt boxing from the law's application. After all, the "sport of boxing is directly based on the infliction of harm and injury to others."

Enter *Globe and Mail* Sport Editor Paul Palango! During the consultation process, Mr. Palango made a strong plea for abolition of the sport of boxing for children 16 years and under because of the growing evidence of brain injury in this sport, the lack of research on injuries on children participating in the sport, and the inability of children to make a knowing and willing consent to go in the ring given the intensive pressure placed upon them by adults to compete in the sport.

Mr. Palango, however, stated that the prohibition should not be extended to adults at this time because conclusive medical evidence of the effect of the boxing sport on maturely developed persons has not yet been obtained.

The Commission, however, did not accede to Mr. Palango's recommendation, although it was felt that the important issues raised deserved continued public discussion and debate.

Working Paper 38 outlines the tentative views of the Law Reform Commission at this time. After taking into account more public reactions, it will

present its final recommendations to the Minister of Justice and Parliament.

Copies of Working Paper 38 are available by mail free of charge from: The Law Reform Commission of Canada, 130 Albert Street, 7th Floor, Ottawa, ON K1A 0L6.

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OPPORTUNITY UNTIL IT'S  
STARING THEM STRAIGHT IN  
THE FACE..."**



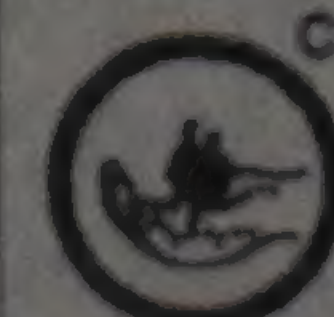
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# Feature

## Two years after the fire

Bulkley Valley Christian High School dedicates new building

### George Koopmans

SMITHERS, BC — On February 23 in 1983 the Bulkley Valley Christian High School facilities burned to the ground. Two years later, on February 2, 1985, the dedication ceremony of a new Bulkley Valley Christian High School building took place in the gym of the new school.

About 500 people were present at the ceremonies. Society members, students, staff and interested members of the community listened to a varied program of speeches, singing, and special musical numbers.

### A time of frustration

Schoolboard president, Theo Bandstra, said in his message. "We have been a long time waiting to dedicate this building." He recounted the shock of losing the old school by fire. He told of the frustrations the Christian School board had experienced in acquiring a new building site.

About six different possibilities were followed up on, but these were either denied by the Town of Smithers, or rejected by the school society members. A change in the position of the Smithers town council, initiated by Mayor Carmen Graf, led to the purchase of the present Fulton Avenue property.

His final words were addressed to the students, whom he urged to look after the building. He also challenged them to make good use of the facilities.

Mayor Carmen Graf spoke on behalf of the Town of Smithers. He referred to his involvement in the acquisition of the school site, stating that since the time of the fire he had



No expression could adequately mirror the scene of destruction that greeted most Smithers residents that Thursday morning. Below: All that was left of the school was a tangle of pipes and bits of burnt wood and small mountains of ashes. In the middle is the chimney of the first high school built in 1930, standing naked in the rubble. Left: The old school. Bottom left: A student speaks at the dedication of the new school.

become a Christian. This change influenced his stand on Christian education by making him sympathize with the efforts of the Christian community that chooses Christian education for its children. He acknowledged the contribution of the Christian School Society members in supporting two school systems, the private and the public. He wished the society well and encouraged them to continue to support the Christian school.

### A student's view

Paul Koopmans, a grade 11 student at the school, presented a student's view of the happenings over the last two

years, since February 23, 1983. Beginning with the morning after the fire, he mentioned some of the experiences the students had, while other facilities were being made ready for them. He mentioned how quickly they were back in school after the fire when portable classrooms were brought to the site of Smithers Christian School.

He expressed admiration for the teachers, who, he said, must have worked night and day to get everything ready. Eagerly students followed the proceedings for acquiring a new site. Finally, construction began on the new school site — and now: the proud occupation of a brand-new school!

### Many helpful

Principal, Mr. Marinus Moeliker, referred to the experience of working in cramped quarters while sharing the space at Smithers Christian School. Many people helped out the staff after the fire. New learning materials and course outlines came from all over the province, from Alberta, and from Grand Rapids. He especially thanked the staff and students of Smithers Christian School. He expressed the need for Bulkley Christian High School to have more students.

A slide show showed scenes of the fire, of relocating at Smithers Christian School, and of the progress of the new school building in different construction stages.

### To the glory of God

Following the slide show, Pastor Harry Bierman gave a meditation on I Corinthians 10:31. "... whatever you do, do

all to the glory of God." He contrasted the Christian view and attitude with that of the secularism of our time.

Students unveiled a

dedication stone, inscribed with the words, "Do all to the glory of God." The stone is now mounted in the student lounge.

## Today a child was killed

Today a child was killed.  
A little fetus, no more than two-and-a-half months old.  
A heartbeat — shown clearly on the ultrasound —  
is forever  
stopped.

We who love the miracle of life,  
We shall mourn.  
We the women — barren in our womb —  
We shall mourn.  
We who have waited years to adopt,  
We shall mourn.

There was a life —  
a seed sown and planted,  
growing, being nourished, developing,  
Torn from the womb.


Never to see the light of day,  
the blue sky,  
to walk upon the grass  
fresh with morning dew,  
to smell the flowers,  
to feel the warmth of love,  
the pain of teenage years,  
the fulfilment of life.

"I am NO LONGER" —  
'tis the cry of the voices  
that will never speak.

Yes —  
we who long for life —  
we too shall mourn.

Lois Friesen Wiebe, July 26, 1985

(Lois Friesen Wiebe is an MCC volunteer at Pregnancy Distress Service in Winnipeg, Man.)



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## Feature

## Conversation with two journalists

## Bert Witvoet

While my wife, two youngest boys and I spent two weeks in Holland during the March Schoorvoort. I was in conversation with Editor of *Friesch Dagblad* Ype Schaaf and *Trouw* columnist Bert Klei (Bert used to be church editor of *Trouw*). *Friesch Dagblad* is a provincial Christian daily; *Trouw* is a national Christian daily. *Friesch Dagblad* has some 25,000 subscribers; *Trouw* has about 110,000.

The day I sit down with Ype Schaaf is only a week and a half after the "Elfstedentocht" (the "Eleven-Towns Marathon") took place. *Friesch Dagblad* was deeply involved in this exciting event, as it gathered news and pictures and allowed other national papers to use its facilities. It took Schaaf and his co-workers one day to publish a pictorial account of the event and have it on the shelves of the bookstores! The publication proved to be a little goldmine for the paper, Schaaf confided.

## Distinct paper

"What makes *Friesch Dagblad* a Christian paper?" I ask Ype Schaaf. We're comfortably ensconced in his office with a cup of coffee that a machine produced for 10 cents.

Schaaf explains that his paper is in favour of Christian schools, Christian political parties and other Christian organizations. Editorially F.D. supports CDA (the Christian Democratic Action Party), but it respects other witness parties who do not join in coalitions. According to Schaaf, the paper is "less sensational than the *Leeuwarder*

*Friesch Dagblad* stands out from other dailies. It does an excellent job covering Saturday sports, but it barely touches Sunday sports. Although Schaaf admits that the more important matches cannot be left out even in his paper: the readers would not go for that. With its policy not to publish on Sunday or even work on Sunday, F.D. hopes to encourage Sunday observance.

## We must show Christianity

One of the greatest challenges for a newspaper, according to Schaaf, is to meet the expectations of a reading public that no longer believes in mere words. "There are too many empty words in this world today," he says. "There are more lies now than there used to be. Just think of Nazi Germany, Communism, American policies, South Africa, Latin America."

Schaaf mentions a second complicating factor: television. "The orator does not succeed on TV; only the man who is what he says comes through as reliable."

"I am not a social gospel guy," says Schaaf, thinking perhaps of his Reformed audience in Canada. "But we have to show what Kuyper said about every inch of life."

## Must teach again

I ask him if he is concerned about the trend toward individualism and secularism in what we still think of as Calvinistic Holland. "Yes, I am. If we go on with radical individualization, life will become a hell in this



Ype Schaaf (r.) in conversation with Bert Witvoet

face death. The death announcements have a grey border."

Not that Schaaf wants to encourage simplistic thinking about these matters. He is not one hundred percent against abortion, and his parents both requested passive euthanasia. Nor can you change a homosexual, he says. "My question is, 'Is your relationship a triangle — you, your friend and God?'" Schaaf wants Christians to think with nuances. The greatest commandment is still, love God and neighbour, he finds.

## Urban religion in decline

From Leeuwarden to Amsterdam is only an hour and a half drive by car, but the spiritual distance is 15 years, Ype Schaaf had told me. This was more or less confirmed by Albertus Johannes Klei, columnist of the Christian daily that emerged from the Second World War as an underground paper which refused cooperation with the Nazis. (Hence the name "Trouw," which means faithfulness. In Reformed Holland that meant faithfulness to God and the House of Orange.)

Institutionalized religion in the urbanized sector of central west Holland is on the decline, says Bert Klei. "What used to be a homogeneous church has now become a modality church (he is speaking of the Gereformeerde Kerken, sister church of the Christian Reformed Church in North America). There is no unified lifestyle. I am already happy if a hundred people show up in church."

I ask Klei what he thinks of the conformity to the world that seems to characterize so many young people who no longer attend the church of their parents. "It all depends what you mean by world

conformity," he answered. "I know a fellow who is crazy about the Saviour and the *Telegraph* (a sensational rightist paper comparable to the *Toronto Sun*). According to me, this man is conforming to the world. Yet he claims to be very concerned about the church. Some say we should not put our trust in cruise missiles. That would mean conformity to the world. Others express their faith in Sunday school verses. I can respect that too."

Where does *Trouw* stand?

*Trouw* used to be a strong supporter on the A.R. party (the Anti-Revolutionary party that went out of existence in the seventies, when it joined another Reformed party and a Catholic party to become the Christian Democratic Action party). The most Klei can say about *Trouw*'s present political colour is that it tends to favour the IKV (not a party but a peace movement), but it certainly is not dogmatic about it.

What is difficult to

## Neither left nor right

"But doesn't reporting require a certain perspective?" I ask. "And don't you also comment on what's happening?" Klei points out that *Trouw* tries to speak up for the oppressed. It seeks righteousness in the world. The reason the paper is more critical of South Africa than of Russia is because discrimination is done in the name of the church and Christianity. A little earlier in the conversation Klei had already voiced his concern about the fact that Christianity has such a bad reputation. That bothers him. "We must be a salting salt," he had added.

But Klei does not swallow what passes for a lot of leftist or rightist stuff. Commenting on the trend in The Netherlands to support the Sandinistas, he remarks in his characteristically graphic way, "It almost looks as if Nicaragua had become the Holy Land." A little later he comes out with a similar comment on the tendency of fundamentalist Christians to glorify Ronald Reagan.

## "The death announcements have grey borders."

comprehend for Reformed people who immigrated to Canada is that some of the editors of *Trouw* have no specific confessional stance. Some are not even believers! The confessional character of the paper is minimal, says Klei. We are a paper for people for whom Christianity and the church have not lost their significance.

"That is a pretty hesitant and negative way of stating a confessional position," I remark. Klei agrees. But then, he is only telling me how things are in his part of the Reformed world. "A paper reflects reality," he adds. We are a newspaper that reports on various streams within society."

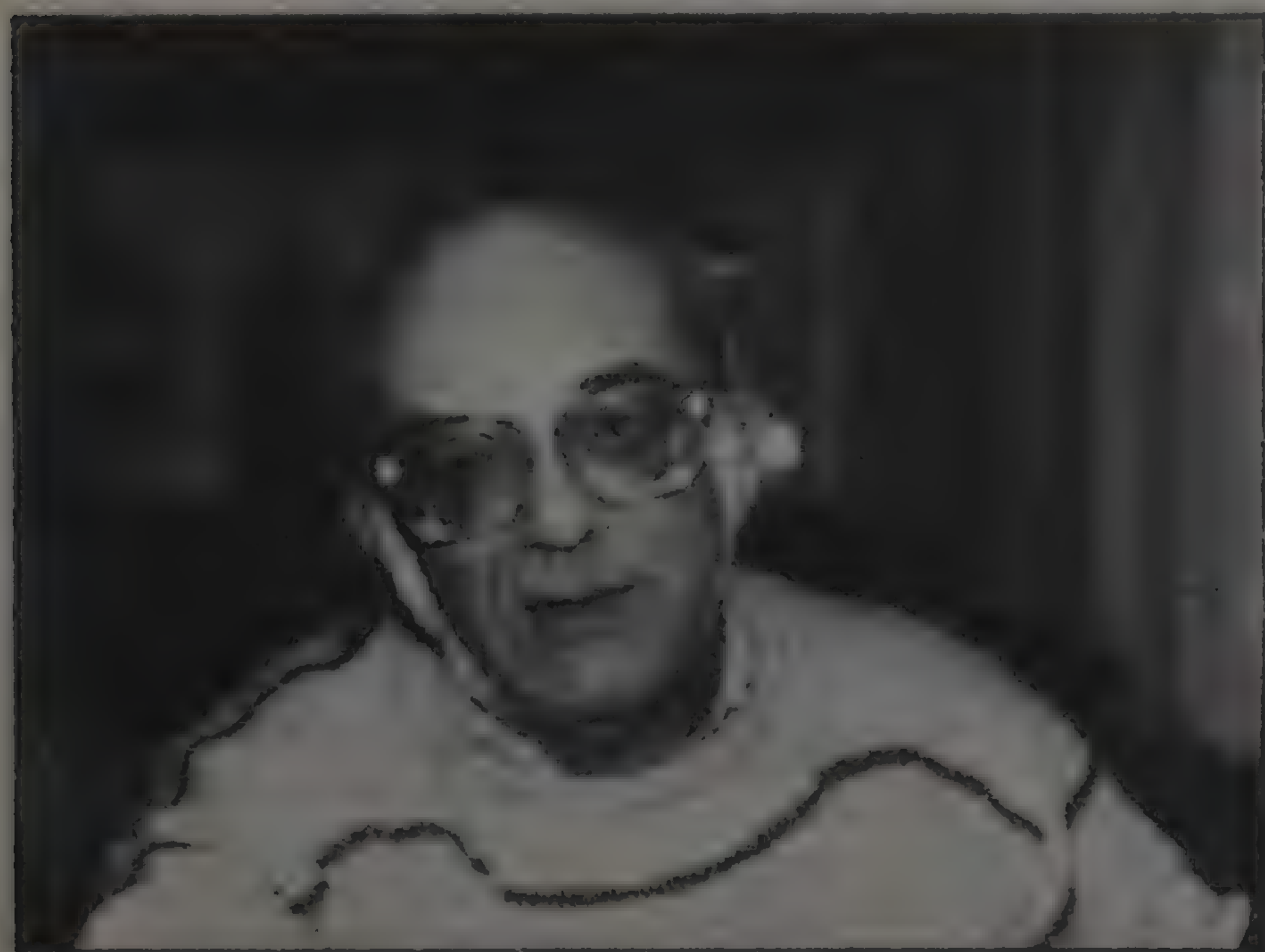
## Bert Klei reflected on

several times that I was getting a lot of personal answers to the questions I was asking. I should not assume that he could speak for the paper as such. Yet, I got the feeling that what I heard was fairly indicative of the way things had developed in his neck of the Reformed woods.

## Looking in from the outside

Both Schaaf and Klei had revealed in the interviews that a fairly wide gulf has developed between their constituencies and those Reformed people

Continued on page 12



Bert Klei speaks only for himself

*Courant* (F.D.'s main competitor with over 100,000 subscribers), and we are more stern on the separation of news and comment."

"Is an appeal to Scripture still possible in your daily?" I want to know. "Yes, it is," says Schaaf. Of course, there are differences about what Scripture really teaches. According to me, the policy of a man like Ronald Reagan is not Christian when the result of economic growth is 20 million poor people."

There are other ways in which

country. Neither the Christian school nor the church teaches anymore. On the pulpits of The Netherlands questions are answered which the people don't ask. We have to teach again because Christians don't know anymore."

According to Ype Schaaf, society has become morbid. There is the pill to prevent life, abortion, euthanasia and nuclear armaments to kill life. Papers report on accidents, cruelty and beatings. "On the other hand, society is afraid to



# Conversation with two journalists

... continued from page 11

who left The Netherlands for Canada in the fifties. The latter group had placed itself in a situation that would ensure a fair degree of isolation from the dominant culture around them. For that reason I felt like a person who was looking from the outside in.

I felt sad about some of the things I heard: how, for example, many young people from Dutch Christian homes no longer trust the institutionalized church, or any form of officialdom, for that matter. This reluctance to trust structures expresses itself in the widespread practice of young couples living together ("hokken") without going through what is considered a meaningless ritual of getting married in the church and by the

state.

Many older people who also regret such developments, are nevertheless standing by their children. They don't want to lose them. And that is understandable. "Hokken" does not necessarily mean unfaithfulness to each other. Instead, it often is a form of idealism that perhaps one day will discover that the solution to hypocrisy and legalism is not the rejection of necessary structures.

## Salt and light

Schaaf and Klei too are standing by their several versions of Dutch churches and institutions in the hope that they may still be a salting salt. Something about what to an outsider like me looks like a form of pessimism, tells me that they do not dare to think of

themselves as a light on the hilltop. That might smack of pretentiousness. The emphasis in the mainline churches in Holland is on *doing* the will of the Lord, like salt, rather than on *speaking* the will of the Lord, like light.

To a critical observer that looks like an imbalance. Of course, the criticism sometimes leveled at the Canadian version of the Reformed faith is that it has no difficulty being a light on the hilltop but worries less about being a salting salt. That too is an imbalance, which should make us slow in judging others.

We must be much in prayer for each other and ourselves, that the Church of Christ on both sides of the ocean may remain faithful, and live and confess the full gospel of the Kingdom of Heaven.



The plant of Friesch Dagblad on Volta straat in Lewarden

# Watching EO on TV

## Bert Witvoet

Dutch radio and television has for many years had a Christian radio and television association (NCRV) which occupies a large chunk of broadcast time. In the last few years a second Christian broadcast association has been added to that: the "Evangelische Omroep" (EO).

Much to the chagrin of some NCRV supporters, the broadcast time of the EO has just recently been doubled, because it lays claim to having a required number of subscribers. This increase was possible because Dutch broadcast time is democratically divided according to the number of subscribers each association has.

The complaint I heard from several staunchly Reformed relatives was that the EO is too pie-in-the-sky, too much like spiritually standing on your toes, which according to sober Dutch people can't last. Said one, "I hear a lot of pious platitudes and certainties. If only you give your heart to Jesus, then everything is honky-dory."

I was not able to confirm those kinds of statements, although I

did listen to one program. It featured an interview with a converted prostitute and a converted musician/actor who had played a role in the musical "Hair." Their story was heart warming, I thought.

To have experienced the hell they had gone through and to have been rescued from a meaningless existence is no insignificant thing. As long as people realize that after their somewhat spectacular conversion the life of sanctification only begins, I see a lot of good in the sharing of their new experience in Christ.

What, according to me, saved the program from spiritually standing on toes all the time was the little commentary by a minister that followed the interviews. He said that he had enjoyed listening to the two people, but that it was not necessary for other Christians to have experienced a similar sensational conversion. He himself had grown up in the church and had believed from youth on.

"Conversion," he said, "is not the basis of salvation. The faithfulness of God is. There are twelve gates in the walls of the

new Jerusalem, and many roads which lead to those gates. Likewise, the Holy Spirit has many ways in which He leads us to Christ."

I found the singing by different individuals high class: the lyrics and the music were contemporary, informal, joyful and liberating. I mention this partly because some people were offended at my editorial of February 22, in which I criticized what to me looked like a glossy performance in a North-American television broadcast. I'm not critical of all religious programming!

One question mentioned in the program particularly intrigued me: Whose possession are you? It was a simple question, but it went to the heart of human life. "Yes," I thought, "in the land of Abraham Kuyper it is appropriate to ask that question. After all.... 'there's not an inch of life of which the Lord does not say it is mine.'" We need to know that the claim of Christ begins with the heart of each person. Sometimes Reformed Christians forget that.

And as long as EO sees this as the beginning of the life in Christ, Christians in Holland may rejoice that they have a second Christian radio and television association.

## Cinema Summaries

**Marian Van Til**  
**Mask**

*Rated Parental Guidance*  
*Stars Cher, Eric Stolz*  
*Directed by Peter Bogdanovich*

Mask is loosely based on the short, difficult life of a California high school student named Rocky Dennis. Dennis died in 1980 at age 17 of a rare deforming disease which caused his face to take on the appearance of a grotesque mask.

Rocky and his mother, Rusty, lived as part of a biker community, a motorcycle gang, whose members relate as an extended family. Rocky's "family" had long since looked passed his physical ugliness to the *inside* Rocky: bright, funny, good-hearted, sensitive. Others who met Rocky weren't always so charitable. But he learned to counteract their shock or rudeness with unexpected wit.

Mask is a brave film within a medium and in a time which glorifies physical beauty. It forces viewers to see *persons*, not images. It requires that not only of our perception of Rocky, but of his free-wheeling mother, their biker friends, and even of the (outwardly beautiful) blind girl who falls in love with Rocky.

Overall, Mask is not a very pleasant movie. It continually pokes away at prejudices viewers may not even have known they possessed.

The film's rationale for relating to our fellow beings with charity (no matter what their physical or emotional defects) is a humanitarian sense of the dignity of humankind. While perhaps a noble sentiment, that, in the end, gives the film a certain hollowness. It makes the Christian viewer overwhelmingly thankful that, by God's grace, he or she recognizes humanity as made in God's image. And it makes that viewer wish — and pray — that *all* others would recognize that too.

Some objectionable language.

**Recommended.**

## Distribution of World's Christian Workers

GENEVA, Switzerland — According to the most recent edition of *World Christian Encyclopedia*, of all regions of the world, Asia has fewest Christian workers per capita. There are 285,421 Christian workers in Asia. By comparison, Africa has 431,321, Latin America has 253,712, and there are 1,059,742 in Europe.

The global disparity becomes even more evident when a comparison is made of the relationship between the number of Christian workers and total regional populations. In North America, there is one Christian worker for every 1,321 people, and in Africa the ratio is one worker for every 249,278 people. In Asia, however, the figure is one Christian worker for every 2,760,636 people.

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# Classifieds

**ATHENS:** Athens Christian School invites applications for the position of **teaching principal** for the **grades 5-8** for the 85/86 school year. Please address your letter of application with resume to: Mr. Henry Oosterhof, R.R.#4, North Augusta, ON K0G 1R0. Tel: (613) 924-9378.

**AYLMER:** Immanuel Christian School invites applications for a possible teaching position in **grades 3 & 4** and **Senior French**, for the 1985/86 school year. Please forward all letters of application and resumes to: Andy Vander Ploeg, principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P2, or call collect: (519) 773-8476 (school), (519) 773-5009 (home).

**BELLEVILLE:** Belleville District Christian School will have a definite opening in the **primary grades**, with a possible opening in the **Junior grades**, for the 1985/86 school year. Please forward letters of application and resumes to the principal Martin VanDyk, c/o Belleville Distr. Chr. School, R.R.#5, Belleville, ON K8N 4Z5; Tel: (613) 962-7849.

**BOWMANVILLE:** Knox Christian School invites applications to fill an opening for **teaching principal**. Please forward letters of application and resumes to: Mr. Peter Zwier, Board Secretary, 11 Coleman St., Bowmanville, ON L1C 1L3 or phone (416) 623-3957.

**BRAMPTON:** John Knox Christian School invites applications for openings in the **primary grades** or possibly **junior grades**. Please forward letters of application and resume to: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; tel: (416) 451-3236.

**BRANTFORD:** Brantford Christian School invites applications for a possible opening in the **intermediate grades**. Ability to teach French and/or music a definite asset. Send letter of application and resume to Mr. C. VanderVeen, principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4, or phone (519) 752-0433.

**BURLINGTON:** The Trinity Christian School invites applications to fill an opening for **1/2 time teaching principal** and **1/2 time administration** duties. Please forward letters of application and resumes to: Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7; phone (416) 634-3052.

More  
classifieds  
on page 14.

**CORNWALL:** Cornwall Christian School requires teachers for September, 1985, for **grades 1 & 2** and **6 through 8**. Music an asset. Please send all inquiries to: Chairman of the Personnel Committee, 904 Queen St., Cornwall, ON K6J 1P2, or phone: (613) 932-1184.

**DUNCAN, BC:** Duncan Christian School invites applications for a **grades 5-10 French teaching** position, for 1985/86 school year. Applications are also invited for possible openings in the **primary** and **intermediate grades** and a **social studies** position in junior secondary. Send resume and letter of application to: Mr. W. Van Deventer, principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9; tel: (604) 746-5341.

**DUNDAS:** Calvin Christian School invites applications for a **grade 4** teaching position for the 1985/86 school year only. (The current teacher will be on a 1 year leave of absence to complete her BA degree). There is also a possible opening for **grade 5**, as well as a definite opening for **grade 8**. Please send your letters of application or inquiry, including a resume indicating background and philosophy of education to: Garry Glasbergen, principal, Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2, phone: (416) 627-1411 (school), 689-6259 (home).

**FRUITLAND:** John Knox Memorial Christian School has a definite opening in **Kindergarten**. Please send resumes to: Mr. J. VanBreda, principal, John Knox Memorial Christian School, Box 27, Fruitland, QN L0R 1L0. Phone: (416) 643-2460 or home (416) 643-4571.

**KITCHENER:** Laurentian Hills Christian School has a possible opening for a **part-time, Special Education teacher** (Elementary). Starting September/85. Please send resume to: Mr. Evert Vroon, principal, 11 Laurentian Dr., Kitchener, ON N2E 1G1.

**LUCKNOW:** The Lucknow & District Christian School is seeking applications for a possible position in the **junior teaching** levels. Our school is a relatively new interdenominational school situated in the central Lake Huron region. Please address all applications to the school in care of: Mrs. Marilyn Campbell, The Lucknow and District Christian School, Box 550, Lucknow, ON N0G 2S0.

**STRATFORD:** Stratford & District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0 invites applications for a **teaching principal**, for the 85/86 school year. Send letter of application and resume to: A.J. Vanderstoel, principal, or call (519) 393-5675.

**NEERLANDIA, Alta.:** Neerlandia School, Alberta, invites applications for a **grade 5 teaching** position for the 1985/86 school year, as well as a possible opening for a **Secondary Language Arts teacher for grade 6-10**. Please send resumes and applications to Dr. H.L. Treleaven, Supt., County of Barrhead, Nr. 11, Barrhead, AB T0G 0E0 or phone John Piers, principal, (403) 674-5581 (school) or (403) 674-4308 (home).

**NEWMARKET:** Holland Marsh District Christian School will need a teacher for the 1985/86 school year. This can be a full or part-time position, involving any of the following: Regular classroom, Kindergarten, Remedial and French. Please call the principal, as soon as possible, Mr. Hank Vandervecht, Holland Marsh Dist. Chr. School, R.R.#2, Newmarket, ON L3Y 4V9. Phone: (416) 775-3701 (school), (416) 775-2645 (home).

**ORANGEVILLE:** Orangeville Christian School invites applications for a definite opening in the **junior grades**, a possible opening in the **primary grades** and a possible **60% Kindergarten** position. Music and/or French will be definite assets, but all applications will be considered. Please direct all inquiries to Mr. R. Duggan, principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6. Tel: (519) 941-3381.

**REXDALE:** Timothy Christian School in Rexdale is interested in receiving applications for a half-time position. Ability to teach French at the intermediate level is essential. Please send a resume to: Mr. H.K. Bergsma, principal. School address: 28 Elmhurst Dr., Rexdale, ON M9W 2J5.

**SASKATOON:** Saskatoon Christian School offers the following, challenging positions: **Grades 1-4** inclusive (possibly), **Half-time Kindergarten** (definitely). Send resumes to: Saskatoon Christian School, 2606 Broadway Ave., Saskatoon, Sask. S7J 0Z6 or phone (306) 242-2445 (days), 343-8302 (evenings).

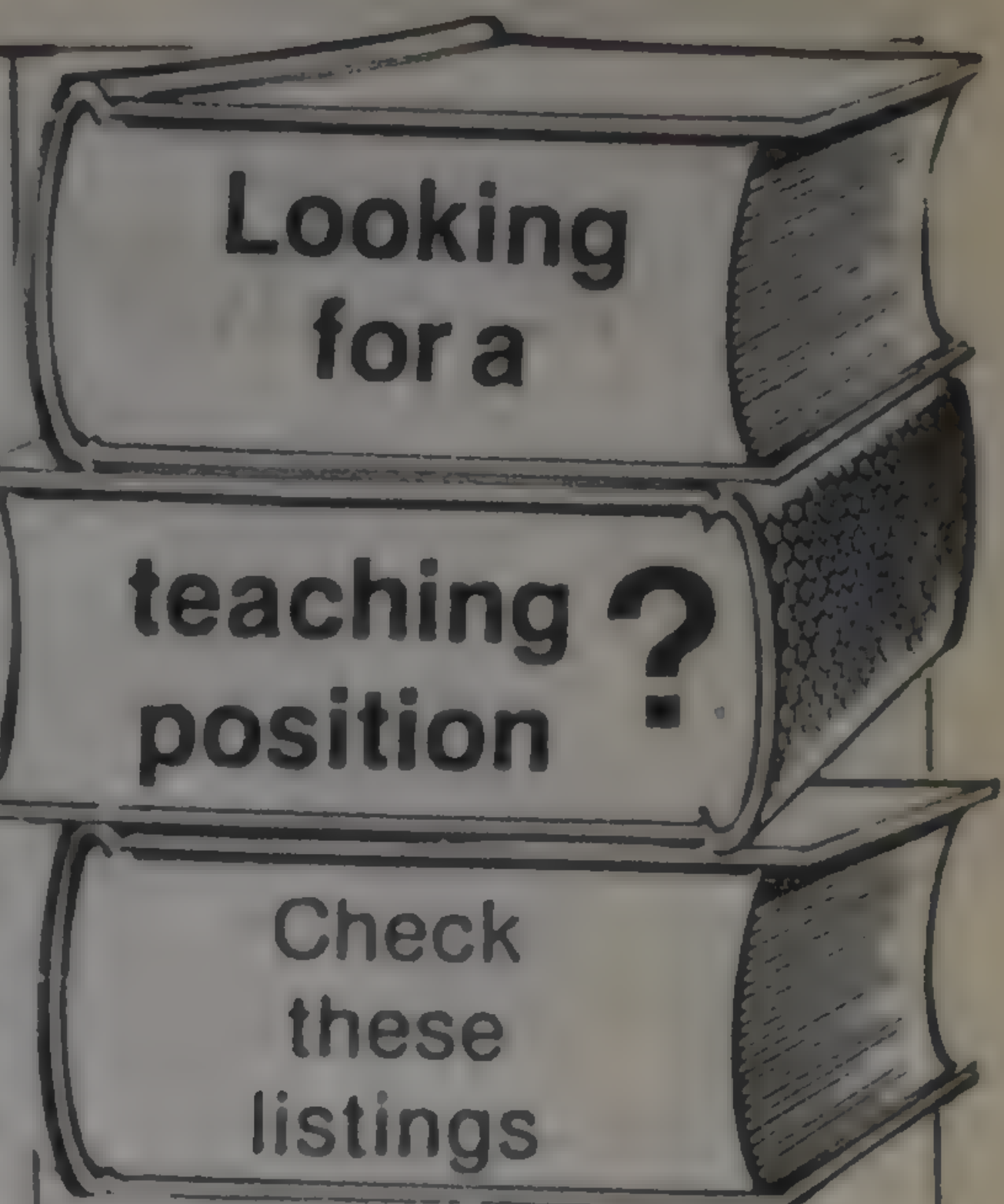
**ST. CATHARINES:** Calvin Memorial Christian School invites applications for possible openings in the following areas: **primary, junior, and also part-time music** position. Please send letters of inquiry to Mr. Jack Zondag, 300 Scott St., St. Catharines, ON L2N 1J3. Phone: (416) 937-6302.

**TERRACE, BC:** Centennial Christian School, situated in the beautiful Skeena Valley invites applications for definite openings in **Grades K-1, 2-3, and a possible opening in Grades 4-5**. Please send application with resume and credentials to: Mr. Luke Janssen, principal, 3602 Sparks St., Terrace, BC V8G 2V6 or phone: (604) 635-6173.

**VANCOUVER:** Vancouver Christian Secondary School invites qualified teachers to submit applications for possible openings in **French and Senior Sciences**. Forward resumes to: Mr. D. Nickerson, principal, Vancouver Christian Secondary School, 3496 Haida Dr., Vancouver, BC V5M 3Z4. Telephone (604) 430-3062.

**VERNON, B.C.:** Christian School invites applications to fill a possible teaching position for **grades 5/6** for the 1985/86 school year. Please send applications, resumes and inquiries to: Mr. K. Stromberg, principal, Vernon Christian School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, BC V1T 6L6, (604) 545-7345.

**WILLIAMSBURG:** Timothy Christian School is in need of two teachers for September, 1985. (1) **Grade 3 & 4 combination** of approximately 25 pupils. (2) **Half-time grade 7 & 8 position, principal relief and half-time remedial help**. Ability to teach French is a definite asset for one of the positions. Experience preferred. Please send your letters of application and resumes to: Mr. J. Kooistra, principal, Timothy Christian School, Williamsburg, ON K0C 2H0. Telephone (613) 535-2687 or 535-2152 (home).



**WALLACEBURG:** Wallaceburg Christian School. There are 2 possible openings, one is for a combination **principal/grade 7-8** and one for **grades 1-2**. Send resume to Ethel De Kooter, 277 River Dr., N., Port Lambton, ON N0P 2B0; phone: 519-677-5250.

**WOODSTOCK:** John Knox Christian School solicits applications for a **grade 2** teaching position for the 1985/86 school year. We also have a possible opening in one of the **senior grades**. Send resume to R. VanderPloeg, principal, c/o John Knox Christian School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: 519-539-1492 school, 519-539-2117 home.

## Calvinist Contact: Bringing the Christian community together

## Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time. As in previous years, *Calvinist Contact* will carry the Summer Job Market section in the Classifieds. We urge you to check this section from **March 8 until May 24**. Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly. Good job hunting!  
Stan De Jong,  
Manager

## Medicine Hat Christian School

318 8th Street N.E.  
Medicine Hat, Alberta T1A 5R6  
Tel: (403) 526-3246

Our fast growing interdenominational school is now inviting inquiries and applications for teaching positions for the 1985-86 school year. **Junior High (7-10)**. One position. Apply if you are specialized in two or more of the following areas: Social Studies, Science, French, Phys. Ed. or Language Arts. **Elementary Grades**. Definite opening for the combined Grades 1 and 2 position. **E.C.S.** Two days per week teaching position as well as additional time for secretarial duties. Send resumes and references or write for an application form to: Principal William Siofstra

The Society for Christian Education in Southern Alberta, operating  
**Emmanuel Christian School in Lethbridge & Taber Christian School**  
invites applications for the following possible openings

**ELEMENTARY**  
**SPECIAL EDUCATION**  
**JUNIOR HIGH: Math/Science**  
**SENIOR HIGH: Biology/Physics**  
**SENIOR HIGH: Social Studies**  
**ELEMENTARY: Teacher Aid**  
**ART: Elementary, Jr. & Sr. High**

Address all letters of inquiry to  
Mr. H. Konynenbelt  
802-6th Ave., North, Lethbridge, AB T1H 0S1  
Phone: (403) 327-4223 or 328-7195

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who would like to  
subscribe to C.C.?**  
If you give a gift subscription to someone or persuade them to take out their own subscription, C.C. will send you a **free book**. See page 20 ad for details.

## Beacon Christian High School in St. Catharines, Ontario

invites applications for possible openings from experienced teachers or candidates qualified to teach in one or more of the following areas:

**Business, Music, and English**

Please send inquiries and resumes to:

John Vriend, Principal  
Beacon Christian High School  
2 O'Malley Drive, St. Catharines, Ontario L2N 6N7

## Beacon Christian High School

in St. Catharines, Ontario

invites applications and inquiries for a

**PRINCIPAL**

Duties to begin August/85 or August/86.

Please send application or inquiries concerning duties and desired qualifications to:

John Vriend, Principal  
2 O'Malley Dr., St. Catharines, ON L2N 6N7  
Phone: 416-937-7411



Classified Rates	Births	Anniversaries	Anniversaries	Obituaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements \$7.50 per column-inch with a minimum of \$10.00. For letter under box number, \$10.00 extra. Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements. Tear sheets will be mailed only upon request. Calvinist Contact 99 Niagara St., St. Catharines ON L2R 4L3 (416) 682-8311	<p><b>VAN KEULEN:</b> With praise and thanks to God for making all well and giving us another healthy child, we, Rudy and Sophia are happy to announce the birth of our fourth child, a son, NICHOLAS KLAAS WILLIAM, born March 8, 1985, 8 lbs. 8 oz. A little brother for Lisa, Jeremy and Kurtis 16th grandchild for Mrs. K. Dreyer, and ninth grandchild for Mr. W.A. Van Keulen, all of Grimsby, Ont. Box 243, Beamsville, Ont.</p>	<p>1950 April 7 1985          With praise and thankfulness to God, we hope, the Lord willing, to celebrate the 35th Wedding Anniversary of our parents and grandparents.          HENRY and GRACE DUURSMA (nee Boonstra)          It is our prayer that the Lord will continue to bless Dad and Mom and keep them in His care. With love from their children and grandchildren:          Grace &amp; Albert Plantinga, Malinda, Brian, Daniel, Diana, Annette Duursma, Alice, Marie Duursma, Sieger &amp; Nancy Duursma, Wilma &amp; Calvin Binnema, John Duursma, Margaret Duursma, Bill Duursma          Address: Box 152, Telkwa, BC V0J 2X0</p>	<p>Holland Marsh, Atwood, Ont.          1950 April 28 1985          Grateful to our Lord for His many blessings we,          ANTHONY and ALICE VANDYKE (nee Ellens)          the Lord willing, will celebrate our 35th Wedding Anniversary with our children and grandchildren.          Maaike &amp; Fred Weening, Micheal, Bradley, Shannon, Jennifer — Brooks, Alta.          Bob &amp; Linda Barrow, Billy, Steven — Calgary, Alta.          Elizabeth &amp; John Williamson — St. Catharines, Ont.          Andrew &amp; Marion VanDyke; Owen, Jamie, Anthony, Bryan — Bradford, Ont.          Allan &amp; Annette VanDyke; Andrea, Kenny, Danielle — Georgetown, Ont.          Linda &amp; Bill Brouwer; William, David, Erin, Leah — Stratford, Ont.          Treesa &amp; Art Moor; Daryl, Jody, Tanya — Kettleby, Ont.          Gord &amp; Mona VanDyke — Listowel, Ont.          Agnes — at home          We thank our heavenly Father for His love and continued faithfulness. Praise be to His holy name for He has made all things possible.          An Open House will take place on April 27, 1985, from 2-4 p.m. and 7-9 p.m. in the Chr. Ref. Church, Listowel.          Home address: R.R.#1, Atwood, ON N0G 1B0          Psalm 31:3</p>	<p>"As Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Romans 6:4).          On March 13, 1985, our heavenly Father called home to be with Him our dear wife, mother and grand-mother,          CLARA MARIA CLAZINA DE PUTTER (Does)          at the age of 58 years.          Beloved wife of Meeuwis (Mike)          Dear mother of:          Janet          Adolph &amp; Gail          Grandmother of: Brianne Clara          Funeral services were held at East Chr. Ref. Church, Strathroy, on March 15, 1985. Rev. Tangelder officiated.          Psalm 123.          R.R.#2, Strathroy, ON N7G 3H4</p>
	<p><b>Births</b></p> <p><b>McGRATH</b> Jim and Linda (nee Rauwerda) thank God, the giver of life, for the safe arrival of their third child, a son, KYLE JAMES (9 lbs. 1 oz.) on March 14, 1985. A brother for Natalie and Colleen. Third grandchild for Karl (Kees) and Tina Rauwerda of Simcoe, fifth grandchild for Reg and Shirley McGrath of Hagersville, fifth great-grandchild for Mr. and Mrs. Andy van Netten of Aylmer, seventh great-grandchild for Mr. Roel Rauwerda of Bergum (Fr.), Nederland. 12 Carrick St., Hagersville</p>	<p>1945 April 7 1985          "Commit your way to the Lord, trust in Him and He will act" (Psalm 37:5).          "But the greatest of these is love" (Cor. 13:13b).          We are pleased to announce with our children and grandchildren our 40th Wedding Anniversary.          G. JOHN and AALTJE ROSEBOOM (nee Kikkert)          The Lord willing, we will have an Open House after we get back from The Netherlands on May 4, 1985, from 2-10 p.m. at 23 Acadia Dr., Welland.          Best wishes only.</p>	<p>1935 April 16 1985          Psalm 23          It is with thankfulness to the Lord that we announce the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents.          ALBERT and GEERTRUIDA LUTH (nee Haan)          It is our prayer that the Lord will continue to bless and keep them in the years to come.          With love and congratulations from all of us:          Albert &amp; Martha Luth          Jean &amp; George Antuma          Harm &amp; Eleanor Luth          Diane &amp; Frank Dalglish          Peter &amp; Ludy Luth          John &amp; Alice Luth          19 grandchildren; one great-grandchild.          Open House: 2:30 - 5:00 p.m., Saturday, April 27, 1985, Free Reformed Church, 20 Croyden St., Chatham, Ont.</p>	<p>Garrelswear, Chatham, The Netherlands Ontario          May 28, 1922 March 11, 1985          After suffering much the Lord said, "It is enough, my child," and took home a precious lamb He loved and died for.          JACOB PILON          62 years.          Beloved husband of: Saakje (Sally) Kootstra.          Dear father of:          Wendy &amp; Doug Goodreau — Dresden          Clarence &amp; Patricia Pilon — Chatham          Joanne &amp; Hugh Van Kestern — Chatham          Bill &amp; Margaret Pilon — Dresden          Betty Myers — Chatham          Jack &amp; Janet Pilon — Chatham          John Pilon — Chatham          Dear grandfather of 22 grandchildren.          Beloved brother of:          John &amp; Elizabeth (Betty) Papenborg — Ridgeway          Derk &amp; Ellie Pilon — The Netherlands</p>
	<p><b>Wedding or Anniversary coming up?</b></p> <p>Order your invitations now from</p> <p><i>Rainbow Marketing Co.</i></p> <p>Choose in your own home from our fine selection. 5% discount.          Peter &amp; Evelyn Heida          22 Orlando Dr.; Tel. 935-1898          St. Catharines, ON L2N 6V7</p>		<p><b>Vacations</b></p> <p><b>SANDY BAY COTTAGES</b>          Rice Lake          It's time to think summer. Come join us and enjoy a family vacation. All 2 and 3 bedroom cottages are fully equipped with: dishes, ...</p>	

**Phone: (416) 352-2308**

\* Also: Serviced site available for part-time help.



Classifieds

<div><p><b>Help Wanted</b></p><p><b>Wanted:</b> An experienced heavy equipment operator for company situated in Brooks, Alta. Please phone: (403) 362-4613.</p></div>	<div><p><b>Help Wanted</b></p><p>Greenhouse workers for tropical plants and cacti. Steady work, experience preferred. Apply in person to Ben Velhuis Ltd., 154 King St., E., Dundas, Ont.</p></div>	<div><p><b>Help Wanted</b></p><p>Student to work on dairy farm starting in April or May. Must be experienced. Kryn Vanden Berg, R.R.#2, St. George, ON N0E 1N0. 519-448-1512.</p></div>	<div><p><b>Help Wanted</b></p><p><b>The Northern Alberta Diaconal Conference</b> in cooperation with CRWRC requires a full-time <b>Diaconal Consultant</b> on or before September 1, 1985. <b>Responsibilities:</b> Leading the deacons and their congregations toward fulfilment of diaconal tasks. <b>Qualifications:</b> Christian commitment; Ability to communicate orally and in writing; Ability in motivating a vast array of personalities; Sensitivity to diaconal issues. <b>Challenged?</b> Send resume to Martha DeVos, 14532-107A Ave., Edmonton, AB T5N 1G5 or contact her for more information at 403-454-1694.  Deadline May 6, 1985.</p></div>	<div><p><b>Help Wanted</b></p></div>
<div><p><b>Office Secretary Needed</b> The Toronto-Rexdale head office of the <b>Christian Labour Association of Canada</b> needs an <b>experienced secretary</b>. Familiarity with word-processing equipment is desirable. Salary commensurate with experience. <i>Send application and resume to:</i>  <b>Ed Vanderkloet</b> <b>C.L.A.C.</b> <b>821 Albion Rd., Rexdale, ON M9V 1A3</b></p></div>		<div><p><b>Help Wanted:</b> Greenhouse help, year round employment in cucumbers. Should be able to take full responsibility and be mechanically minded; good wages; 3 bedroom house available. Call William Brandsen, (416) 335-0967</p></div>		
		<div><p><b>Real Estate</b></p><p><b>Broilers and beef:</b> 250 acres — 170 workable; basic broiler quota; 17,128 plus 5000 class 2. Beef lot set up for approx. 350 head; good house and buildings; excellent value. We need listings of all types of poultry farms. <b>Contact Peter Damsma</b> (519) 482-9849 <b>HAROLD WORKMAN</b> <b>REAL ESTATE LTD.</b> 140 Ontario St. Clinton, ON N0M 1L0</p></div>		
<div><p><b>Employ Wanted</b></p><p>An ambitious young man with driver's license for farm work in southern Alberta or British Columbia. References available. Phone (416) 765-2873 or write R.R.#3, Caledonia, On N0A 1A0</p></div>	<div><p><b>Business</b></p><p><b>Evangelistic materials in Arabic.</b> Also, a handbook in English, <b>The Bible &amp; Islam</b> (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.</p></div>	<div><p><b>Real Estate</b></p><div><div><p><b>Stanley Vandergoost</b> M.L.S. Realtor</p></div><div><p>1849 Dundas St., London, Ontario N5W 3E6 Bus: (519) 451-3680 Res: (519) 672-2283</p></div></div></div>		
<div><p><b>For Rent</b></p><p>Chalet in the beautiful Blue Mountain area. Overlooking the Georgian Bay to the North and the Beaver Valley to the South. Living-room upstairs with balcony. Kitchen, two bedrooms and two bathrooms. Fully furnished. For more information phone or write: Mr. Roger Dykstra at 519-599-3789. Box 175 Clarksburg, ON N0H 1J0</p></div>	<div><p><b>Personals</b></p><p>Bachelor, Chr. Ref. Dutch born, age 42, living in Western Toronto area, seeks female companion, age 35-42, interested in quiet evening and outdoor activities. Please reply to: Box 4864, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p><p>Christian couple in growing business looking for 2-3 yr. term loan. Financial statements available. Interest rates negotiable. Please send name and phone number to Box #4863, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p></div>	<div><p><b>Job Market</b></p><p><b>BAILIEBORO:</b> I am a college bound student seeking summer employment anywhere in Ontario. I can work from June 24 to August 31. I love working with children and do not mind hard work. If you would like more information I can be reached at (705) 939-8360 or write to Darlene Borger (that's me), R.R.#1, Bailieboro, ON K0L 1B0</p><p><b>CAMBRIDGE:</b> 17-year-old girl is seeking a mother's helper or baby-sitting job in Southern Ontario. I am experienced in both areas of work and am also willing to try a health care related job. For more information call Mary Versteeg at: 519-658-2692 or write to: R.R.#21, Cambridge, ON N3C 2V3</p><p><b>CAMBRIDGE:</b> I am a 16-year-old, responsible girl, experienced as a mother's helper, and would like employment as such this summer. I am willing to live in your home, somewhere in Southern Ontario. References gladly provided. Contact me at 519-623-8277 or write: Wendy VanDyke, 65 Woodland Dr., Cambridge, ON N1R 2X7</p><p><b>CAMBRIDGE:</b> 17-year-old girl, planning to attend Redeemer College in the fall, seeks employment. I will be available from June 20 till the end of August. I am willing to try anything. Write or call Sharon Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7; (519) 621-4602</p><p><b>CAMBRIDGE:</b> A 20-year-old female, Guelph University student in the Diploma Course of Horticulture is looking for summer employment on a small fruit and/or vegetable farm. Has experience on a fruit/vegetable farm and in greenhouse work. Willing to live anywhere in Canada. For more information please call 519-658-2692 or write Brenda Versteeg, R.R.#21, Cambridge, ON N3C 2V3</p><p><b>GUELPH:</b> 15 going on 16 year old Christian male attending Woodland Chr High School in Breslau, Ont. is seeking summer employment, preferably in greenhouse, landscape maintenance or willing to do anything else. Please phone Paul Tjeelker at (519) 824-3634, Guelph, Ont.</p></div>	<div><p><b>Real Estate</b></p><p><b>CANADA TRUST REALTOR</b> 104 Welland Ave., at Clark St. Catharines, ON L2R 2N3 contact <b>CHRIS GALENKAMP</b> when moving to the Hamilton/ Niagara Falls area. office 688-1490 home 937-0092</p></div>	
		<div><p><b>Job Market</b></p><p><b>GUELPH:</b> Need help? Reliable 4th year Woodland Christian High student, 17 going on 18, wishes full-time summer employment from June 29 to September 3 approximately. Some experience in a bakery; will do almost any kind of work. Please phone George at 519-824-3634 anytime after 3:30 p.m. if possible.</p><p><b>HAMILTON:</b> Strong 14-year-old young man would like a summer job on a dairy farm. Has some experience with dairy cows and haying. Very eager to please, and wages are negotiable. Please contact Steven DeVisser, 55 Amanda St., Hamilton, ON L9C 3H5; phone: 1-416-387-4748.</p><p><b>HAMILTON:</b> A third year Redeemer College student seeks employment in the Hamilton/Dundas/Burlington area. Experienced in greenhouse work, office procedures, (typing, wordprocessing, filing, research), and maintenance (incl. painting). Available from April 29 to the end of August. Write Sylvia de Jong, 305-37 Mericourt Rd., Hamilton, ON L8S 2N5 or call 523-7394.</p><p><b>KERWOOD:</b> 18-year-old looking for a full-time summer job on a dairy farm with several years experience. Call Dave Wielinga at 247-3282</p><p><b>LINDSAY:</b> I am a 16-year-old girl looking for work anywhere in Ontario and Quebec. I am willing to do any kind of work. I have experience on dairy and farrow-to-finish farms. Please call Linda at 705-437-1023</p><p><b>OSHAWA:</b> Hi! I am a 22-year-old girl, who will have finished my Grade 12 in June. I hope to be going to university in September. I need a job for the summer to help pay for my tuition. I am willing to move anywhere in Ontario. I can do various things, for example, office work, waitress, paint, house helper (great cook!) and more! For more information please call me, Sylvia, at 8:00 a.m. at 1-416-725-6969 or write Sylvia Terpstra, 254 Cedar Valley Crt., Oshawa, ON L1G 3W1</p></div>		
<div><p><b>Wanted</b></p><p>Person to share driving and expenses to Coaldale, Alta. I am a male student who will be working on an uncle's farm. Leaving April 19, returning November 1. Please call: Roeland Van Oostveen, R.R.#3, Lakeside, ON N0M 2G0. Phone (519) 475-4589.</p></div>		<div><p><b>Job Market</b></p><p><b>ST. CATHARINES:</b> I am a 16 year-old Christian High School student, have experience working on a dairy farm, and would like to work on a dairy farm again this summer, for the July and August months. If you would like to hire me, please call (416) 937-6046, evenings</p><p><b>STRATHROY:</b> My name is Lisa Linker. I am an Animal Health Technician student looking for a summer job involving any type of farm operation or animal clinic. I have three years experience at a pet shop and experience with cattle, swine and horses. I am 20 years old, strong, and eager to work. I will be available by May 13. Please call (519) 245-0405, or write Lisa Linker, 194 Oak St., Strathroy, ON N7G 3A8</p></div>		
<div><p><b>Accommodation</b></p><p>Accommodation available: we are sharing a 4 bedroom house in downtown Toronto and would like one more female to help with costs. Centrally located, close to subway, reasonable rent, non-smoker preferred. Please call, ask for Ria or Joanne, day: 492-2222, evenings 465-8179.</p></div>	<div><p><b>Accommodation</b></p><p>Accommodation available at OIKIA Housing Co-op in Central Toronto: one flat suitable for a couple, which is available from May 1; one room available to sublet from May 1 or June 1 to August 31, with a possibility of staying for the full year. Contact Theo or Agnes at (416) 922-9998.</p><p>Roommate needed: Hamilton. Female only. 2 bedroom apt. to share, available end of April. Call 416-385-5559 for details (evenings).</p></div>			
<div><p><b>Travel</b></p></div>				
<div><p><b>PARTICULIER PENSION IN NEW YORK</b> \$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen. Voor inlichtingen bel: <b>Albert Van Maanen</b>. Liefst 's morgens om 8 uur ('One night deposit required at time of booking'). <b>(212) 855-5036</b> <b>119 Fort Green Place, Brooklyn, New York 11217</b></p></div>				
<div><p><b>Menno TRAVEL SERVICE</b> Your holiday begins where the world begins. Lakeshore Square 33 Lakeshore Rd. St. Catharines, Ont. Phone: (416) 937-0550 toll free ZENITH 97110 Corrie De Jong, Sales Representative 934-5338 (home)</p></div>				



Events

CALENDAR  
of events

Mar. 23-  
Apr. 19

Maple and Compasses, Charting our Course in a Changing World, sponsored by R.S. Toronto, **Paris, Brampton** (Apr. 6), **Chatham** (Mar. 28), **Sarnia** (Mar. 30), **Willowdale** (Apr. 10), **Winnipeg** (Apr. 11), **Thunder Bay** (Mar. 22 & Apr. 13), **London** (Mar. 23 & Apr. 13), **Kitchener** (Mar. 27 & Apr. 17), **St. Catharines** (Mar. 29 & Apr. 19).

Apr. 5

The Brampton Christian Choral Society, Praise the Lord, and the director, W. Hoekstra present an Easter concert on Good Friday, at 8 p.m. at the Second Chr. Ref. Church at Steeles Ave., W., and McLaughlin in **Brampton**, Ont.

Apr. 6

Adoremus and Maranatha Choirs under the direction of John Hunse, accompanied by Fred Numan and Hazel Snyder present an evening of Easter Music in the 1st Chr. Ref. Church of **Hamilton**, at 8 p.m. Free admission.

Apr. 11

Edmonton Chapter of the Reformed Fellowship Canada Inc. invites you to listen to Rev. Jelle Tuninga on the subject of the *Two Testaments* at the **Edmonton** First Chr. School (Apr. 8 p.m.).

Apr. 12

The Dutch Seven in Concert, at 8 p.m. in Central Presbyterian Church, **Hamilton**, Ont.

Apr. 12-  
May 4

The Jarvis Frisian Drama Club presents "In Fryer Mei Fransen" in **Bowmanville** (Apr. 12, 8 p.m., Knox Chr. School), **Welland-  
port** (Apr. 13, 7:30 p.m., Chr. School), **Strathroy** (Apr. 17, 8 p.m., Adelaide, MacDonald School), **Chatham** (Apr. 20, 7:30 p.m., McNaughton Public School), **Woodbridge** (Apr. 26, 8 p.m., TDCH), **Jarvis** (Apr. 27, 7:30 p.m., Chr. School), **Kitchener** (May 4, 7:30 p.m., Woodland Chr. High).

Apr. 13

33rd Annual CLAC Convention. Registration 9:30 a.m. Banquet 6 p.m. Speakers: Ian Shugart, Bill Drachuk and Les Young. Edmonton Convention Centre, **Edmonton**, Alta.

Apr. 13

Annual Meeting of Redeemer College. Registration at 1 p.m. at the College. Mark this date on your calendar!

Apr. 13

Bach-Handel Concert. Chris Teeuwssen (organ) and Frazer French (flute): at 8 p.m. in Knox Presbyterian Church, **St. Catharines**, Ont.

Apr. 14

Spring Concert by the Shining Lights choir of Aylmer, the Ingersoll CRC Choir and the Bel Canto Choir of London at 8:00 p.m. in the **Aylmer** CRC (corner of South St. & Caverly Rd.).

Apr. 14

Combined Concert — Acton, Clarkson, Georgetown, and Orangeville Choirs. Special guest soloist Reinata Heemskerk with Fred Numan on the organ. **Georgetown** CRC, 8:00 p.m.

Apr. 17

"Christians and Politics" — A Dialogue with Authors. Mr. A.G.S. Careless and Paul Marshall will speak on "Thine is the Kingdom," and Dr. Douglas Webster and Gerald Vandezande on "Christians in the Crisis." At ICS, 229 College St., **Toronto**, Ont.: 8:00 p.m.

Apr. 17

Concert. Reinata Heemskerk, famous alto from The Netherlands and Andre Knevel, organist, in Christ's Church Cathedral (James St.), **Hamilton**, Ont.: at 8:00 p.m.

Apr. 18

Concert: Reinata Heemskerk, famous alto from The Netherlands and Andre Knevel, organist in Covenant Chr. Ref. Church, (Parnell Rd.), **St. Catharines**, Ont.: 8:00 p.m.

Apr. 18

Spring Meeting of the London Region of CRC Women, 8 p.m. at the Bethel CRC Fellowship Hall, **London**, Ont. Speaker is Dr. Henry J. Boekhoven on the topic: "Use of Our Talents in Today's World."

Apr. 18-21

Back to God Hour Rallies in B.C. and Washington. Dr. Joel Nederhood will speak on "New Life in Christ." **Lynden**, Wash (Apr. 18, Third CRC, 7:30 p.m.), **Smithers** (Apr. 19, Pente costal Church, 8 p.m.), **Duncan** (Apr. 20, Duncan CRC, 7:30 p.m.), **New Westminster** (Apr. 21, New Westminster CRC, 2:30 p.m.), **Abbotsford** (Apr. 21, Chr. Highschool, 7:30 p.m.)

Apr. 20

Special music by church choirs and highschool bands. Spring Concert in Trinity United Church, **Bowmanville**, Ont. by the Choirs and Orchestra under the direction of Leendert Kooij with Andre Knevel at the organ: 8 p.m.

Apr. 20

The Ambassadors: **Remember** Holland's Liberation at Mohawk College, West 5th and Fennell, **Hamilton**. Tickets at \$5.00 from Director Harold DeHaan at 330 Thayer Ave., Hamilton; phone 389-2104.

Apr. 20

A 40-year commemoration service and reunion of the Frisian Battalion is scheduled to take place for all ex-members at the Leeuwarden Military Air Base. Interested persons in Canada are requested to write to Mr. A. Wiersma, 1 Bogersman straat 31, 9291 H B Kollum, (Fr.), The Netherlands.

Apr. 20

Spring Concert by the Bel Canto Choir of London, the Shining Lights Choir of Aylmer and the Ingersoll CRC Choir at 8 p.m. in the **London** Bethel CRC (716 Classic Dr., Gore Rd. west of Clarke Sideroad).

Apr. 20

One-Day Conference sponsored by the Committee for Women in the CRC at **Winnipeg**, Man. Speaker: Sarah Cook on: "Women in the Church: What is our future?" Slide presentation and luncheon.

Apr. 21

Spring Concert by the Ingersoll CRC Choir, the Bel Canto Choir of London, and the Shining Lights Choir of Aylmer at 8 p.m. in the **Ingersoll** CRC (429 King St., West).

Apr. 23-25

Camp Hope Ministers' and Wife's Conference. Speakers: Donna Vander Griend, Emily Brink, Don Smith and Bas Nederlof. At Camp Hope just west of **Hope**, BC.

Apr. 24

Spring Concert. In Willowdale United Church, in **Toronto**, by the Choirs and Orchestra under the direction of Leendert Kooij with Andre Knevel at the organ: 8 p.m.

Apr. 25

CLAC meeting, 8 p.m. at Trinity CRC, **St. Catharines**, Ont. Harry Antonides will speak on "Affirmative Action."

Apr. 27

Choir concert at St. James United Church, **Edmonton**, Alta. "Laudamus" Choir, Mrs. S. Huisman, Director and Brass Band "Concordia" with Andre Knevel at the organ.

Apr. 29

Andre Knevel in concert at Seventh Day Adventist Church, **Lacombe**, College Heights, Alta.: at 8:00 p.m.

May 1

Andre Knevel in concert at Immanuel CRC, **Calgary**, Alta., at 8:00 p.m.

Annual Spring Meeting  
of the London region for all ladies  
April 18, 1985 — 8:00 p.m., D.V.  
SPEAKER: Dr. Henry J. Boekhoven  
TOPIC: Use of Our Talents in Today's World  
PLACE: **Bethel CRC Fellowship Hall, Gore Rd., London**  
Entertainment by ladies of Aylmer Society  
Plan to attend

Christians and Politics  
A Dialogue with Authors  
Wednesday, April 17 at 8 p.m.  
at Institute for Christian Studies, Toronto  
Mr. A.G.S. Careless, Manager of Policy Development, Government of Ontario, in dialogue with Paul Marshall on THINE IS THE KINGDOM  
Dr. Douglas Webster, Ontario Theological Seminary, in dialogue with Gerald Vandezande on CHRISTIANS IN THE CRISIS.  
Dr. Bernard Zylstra, Moderator  
Format: 20-minute book critique, with response by author, followed by open discussion.  
ICS Institute for Christian Studies  
229 College Street, Toronto, Ontario

May 2

Andre Knevel in concert at First CRC, **Abbotsford**, BC, at 8:00 p.m.

May 3

Andre Knevel in concert at First CRC, **New Westminster**, BC, at 8:00 p.m.

May 3-4

Spring Arts and Crafts Festival and Sale of handcrafted gifts and collections will be held at **Hamilton** District Chr. High School on May 3 (5-10 p.m.) and May 4 (10 a.m.-4 p.m.) Plan to attend this exciting fundraising event just one week before Mother's Day.

May 1-4

RACOM Tour to Grand Rapids, Chicago and Holland, MI. Hosts: Jack and Joanne Thalen. For more information phone (519) 824-7636 in Guelph.

May 4

Spring Concert. In Exeter United Church in **Exeter** by the Choirs and Orchestra under the direction of Leendert Kooij with Andre Knevel at the organ: 7:30 p.m.

May 4

Singles' Fellowship Day — meet other Christian singles at the Chr. Ref. Church, **Aylmer**, Ont. For info. phone 519-866-3713.

May 4

Young Adults' Day Rally "Light The Way, Lord." Registration at 9:00 a.m. Evening program at 7:00 p.m. Speaker: The Rev. John Postuma, at Immanuel CRC, **Hamilton**, Ont.

May 7

Organ concert by well-known organist Andre Knevel, at 8:00 p.m. in St. Thomas Anglican Church, Church St., **Belleville**, Ont.

May 8

Convention of the Can. Federation of CR Women at 10 a.m. in Hamilton Place, **Hamilton**, Ont. Speakers: Rev. H. Wildeboer and Mrs. Mirth Vos. Music by Mr. and Mrs. Gerzinus Hoekstra.

May 10-12

Young Adults' retreat at Camp Shalom, **Cambridge**. Special teaching by Gerrit Verstraete titled "Led by the Spirit of God." Also prayer and music ministry. Fee \$40. per person. Call or write Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, ON L4W 2C2, tel: (416) 625-2262.

May 10

Christian Horizons Rally in St. Paul's United Church in **Brampton**. Speaker Rev. Noel Churchman. Special music by the choirs and brass under the direction of Leendert Kooij with Andre Knevel at the organ: 8 p.m.

May 11

Christian Horizons Rally in St. Paul's United Church in **Brampton**. Speaker Rev. Peter DeBruyne. Special music by the choirs and brass under the direction of Leendert Kooij, with Andre Knevel at the organ: 8 p.m.

May 11

100th Anniversary of the "Christelijke School" in Oostermeer, The Netherlands. For info. contact Mevr. B. Annema-Laroui, Torenlaan 2, 9261 VZ Oostermeer, The Netherlands. (Tel. 05129-1243).

May 18

Sarnia Christian School's Second Annual Family Breakfast and Bedding Plant Sale, at 8:00 a.m. at the school, **Sarnia**, Ont.

May 22

"Hollandse Dag" at 10 a.m. in the Chr. Ref. Church, **York**, Ont. Speaker: Rev. J. Kuntz from Kitchener. Contact Mr. R. De Boer at 416-768-3634 if you have a contribution to make.

May 16-29

Israel '85: A special holy land pilgrimage with Dr. Remkes Kooistra and Dr. Albert Vandermeij. See ad for further details.

May 30-  
June 1

Three-Day Conference on "Orthodoxy and Orthopraxis in the Reformed Community Today," at Redeemer College, **Hamilton**, Ont. Seven main speakers. For info. call 416-549-8024.

June 5

"Hollandse Dag" will be held for the sixth time in the First CRC, **Kingston**, Ont.

June 11

"Hollandse Dag in Victoria" in the First CRC, **Victoria**, BC.

June 22

13th Annual Grunniger Picnic, at 10 a.m. at the Grand River Conservation Area, **Rockwood**, Ont.

Oct. 12-14

25th Anniversary of **Athens** Chr. School, contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.

Organ Recital Series presented by Roberta Van Huizen, Rick Vander Woude and Simon R. Dyk, from The King's College, Edmonton. Free will donations at the door. Apr. 26: Emmanuel CRC, **Calgary**, 8 p.m.; Apr. 27, First CRC, **Red Deer**, 8 p.m.; May 3, Third CRC/St. James United, **Edmonton**, 8 p.m.; May 10, First CRC, **Drayton**, Ont., 8 p.m.; May 11, Maranatha CRC, **Cambridge**, Ont., 8 p.m.; May 12, St. Thomas Anglican, **St. Catharines**, Ont., 8 p.m.

Next issue

Dated  
1st Apr. 5  
1st Apr. 17  
1st Apr. 19

Mailed  
1st Apr. 2  
1st Apr. 9  
1st Apr. 16

Circulated deadline  
Thurs. Apr. 25th 8:00 am  
Wed. Apr. 10 8:30 a.m.  
Thurs. Apr. 11 8:30 a.m.

Display deadline  
Wed. Apr. 24 8:30 am  
Wed. Apr. 10 8:30 am  
Wed. Apr. 10th 8:00 am

\* NOTE: Deadline for April 12 advertising has been changed due to Good Friday holiday

An afternoon colloquium examines the nature of satire

OTTAWA, Canada — March 14, 1985: A colloquium organized in conjunction with the exhibition **English Caricatures: 1620 to the Present** will be held at the National Gallery of Canada on Saturday, April 13, 1985, from 1:00 to 4:30 p.m. A panel of satirical journalists, cartoonists and caricature aficionados will gather to lead an informal discussion on satire in Canada today. Does Canadian satire differ from that of other countries, and if so, why? Do the public media in Canada nurture or thwart the exercise of social and political satire? Does satire as practised by women differ from that by men?

The participants will be Robert LaPalme, a distinguished caricaturist for several decades with the French Canadian press; Andy Donato, widely known for his **Toronto Sun** cartoons and his cartoon books; Jacques Guay, Professor of Journalism at Laval University and contributor to **Groc**; Roger Abbott and Don Ferguson, script writers for the Royal Canadian Air Farce; Enka Ritter, a radio journalist and social commentator; Richard Godfrey, an historian of

Continued on page 17

Teens use less marijuana

Results from the annual Gallup Youth Surveys from 1979 to 1983 reveal a substantial drop in teenage use of marijuana and increasing teen support for penalizing its use.

Most significant was the steady decline in usage — from slightly over 25 % in 1978 to a mere 8 % in 1983. Similarly, while nearly 40 % of teens polled in 1978 said they had tried marijuana at least once, that number was cut in half in the 1983 survey.

Only 10 % of younger teens today report having tried marijuana. If current trends among youth continue, we can expect steadily decreasing usage in the future.

Teens are also taking a firmer legal stance against marijuana usage, with 70 % recommending that possession of marijuana be treated as a criminal offense (as compared to only 46 % in 1978). And the number of teens who oppose legalizing marijuana has increased almost 20 % in the past five years.

Marijuana usage appears to be highest in the eastern and western regions of the US, with the highest percentages being reported in large urban centres. White teens are more frequent users than non-whites.

From Ebenezer Notes, Leduc CRC



## Events

### The Holocaust

... continued from page 7.  
**foodbanks and foodkitchens was much bigger). At the same time governments do not hesitate to spend millions of dollars on projects that are at least questionable. We quote from his "Observations":**

In Vancouver, at a downtown foodbank at Christmas, 3000 people lined up to get one of 85 bags of food. The faded lotus land on the Pacific has no money for jobless but it can spend millions on a covered stadium and the questionable Expo '86.

According to the National Council on Welfare there are 1,113,000 children under 16 who live this day in poverty. Foodbanks — phenomena of the 1890s provide relief from hunger for these youth, most still in their formative stage.

But, in Vancouver, they built a covered stadium and almost simultaneously social services, welfare, legal aid, human rights and jobs went down the drain. Toronto is right behind arguing where — not if — it will build its domed stadium for \$200 million and rising.

Who benefits? I guess 65,000 sport fans, probably the professional athletic clubs, certainly the breweries and concession companies. There'll also be some short-term construction jobs.

Will the \$200 million, plus government subsidies, help the 200,000 battered women in Toronto? The 360,000 poor kids? The declining day care centres? The decaying universities? Not likely.

I once asked a Methodist pastor in Chile why every city I'd ever visited in Latin America had a massive soccer stadium often right in the middle of a festering slum. "Simple, you divert people's attention from their poverty with sport spectacles. It works every time." I guess Canada is learning.

Probably someone will tell me I'm against good clean fun. Maybe, but somehow I think we should feed the hungry; and as the church we must also ask why they're hungry, not build them domed stadiums.

### Afternoon colloquium

... continued from page 16.  
 caricatures and author of the exhibition catalogue. The moderator will be Peter Desbarats, a writer on Canadian cartoons and the Dean of the School of Journalism at the University of Western Ontario.

A reception will be held in the Centre Block, on Parliament Hill, immediately after the colloquium. A limited number of special invitations will be distributed at the colloquium before 4:30 p.m. 1/2

### Single's Fellowship Day

A very different day that caters to widows, widowers, separated and divorced singles. A day of workshops, games, fun and laughter. Meet other Christian singles!

PLACE: **Aylmer CRC, corner of Caverly Rd. and South St.**  
**May 4, 1985**

Registration fee \$25.00. Deadline: April 20, 1985.  
**Send to C. Arnold, R.R.#1, Eden, ON NOJ 1H0; 519-866-3713**  
 P.S. In case of mail strike, PLEASE call in registration.

### Fryske Joen

Strathroy

### op Woansdei April 17 1985

yn 'e Adelaide W.G. MacDonald skoalle oan Highway 22, 3 km east fan Adelaide Village, 2 km west fan Highway 81, opfiering fan it Tanielstik "Fryer mei Fratsen" troch de Tanielgroep fan Jarvis, Ont. youns 8 ure tagongs priis \$3.00.

### Anniversary Announcement

The 1st Christian Reformed Church of Lacombe hopes to celebrate its 50th Anniversary, on the weekend of

**October 25, 1985**

Anniversary books are available. Please order early.

For more information please call or write:

**Mr. E. TenHove,**  
 Box 101,  
 Blackfalds, AB T0M 0J0  
 (403) 885-4070

**E.A. Weenink**  
 R.R.#1,  
 Blackfalds, AB  
 (403) 885-4455

### Bach — Handel Concert

**Chris Teeuursen — Organ**  
**Frazer French — Flute**

Praeludium in G, Chorale Preludes, Passacaglia in C minor  
 Suite in b minor, Concerto in F and more

**Saturday, April 13, 1985, 8:00 p.m.**

**Knox Presbyterian Church**  
**51 Church St., St. Catharines, Ont.**

Admission \$4.00

## Redeemer College

hosts

### A Conference on Orthodoxy and Orthopraxis in the Reformed Community Today

MAIN SPEAKERS:

Dr. John Bolt, Dr. John Cooper, Dr. John Hulst,  
 Rev. Nelson Kloosterman, Dr. Gordon Spykman,  
 Dr. Henry Vander Goot, Dr. John Van Dyk.

CONFERENCE ISSUES:

Is our understanding of truth (and heresy) changing? What does it mean to confess the Reformed Faith today? What is the extent and limit of toleration in the church? Can a Reformed Church be both "true" and "Catholic"?

DATES:

**May 30, 31, June 1, 1985**

at Redeemer College, Hamilton, Ont.

Registration fee: \$50.00 Can., \$40.00 U.S.

For information write:

**Redeemer College**  
**467 Beach Blvd., Hamilton, Ont.**  
**or call 416-549-8024**

### Convention of the Canadian Federation of Christian Reformed Women

**Wednesday, May 8, 1985 — 10 a.m.**  
**Hamilton Place, Hamilton, Ont.**

**Speakers:** Rev. H. Wildeboer, Oshawa

Mrs. Mirth Vos, St. Catharines, Ont.

Musical contributions by Mr. & Mrs. Gerzinus Hoekstra

**Tickets:** Price \$9.00 including lunch and coffee

To order tickets Send cheque with order, payable to

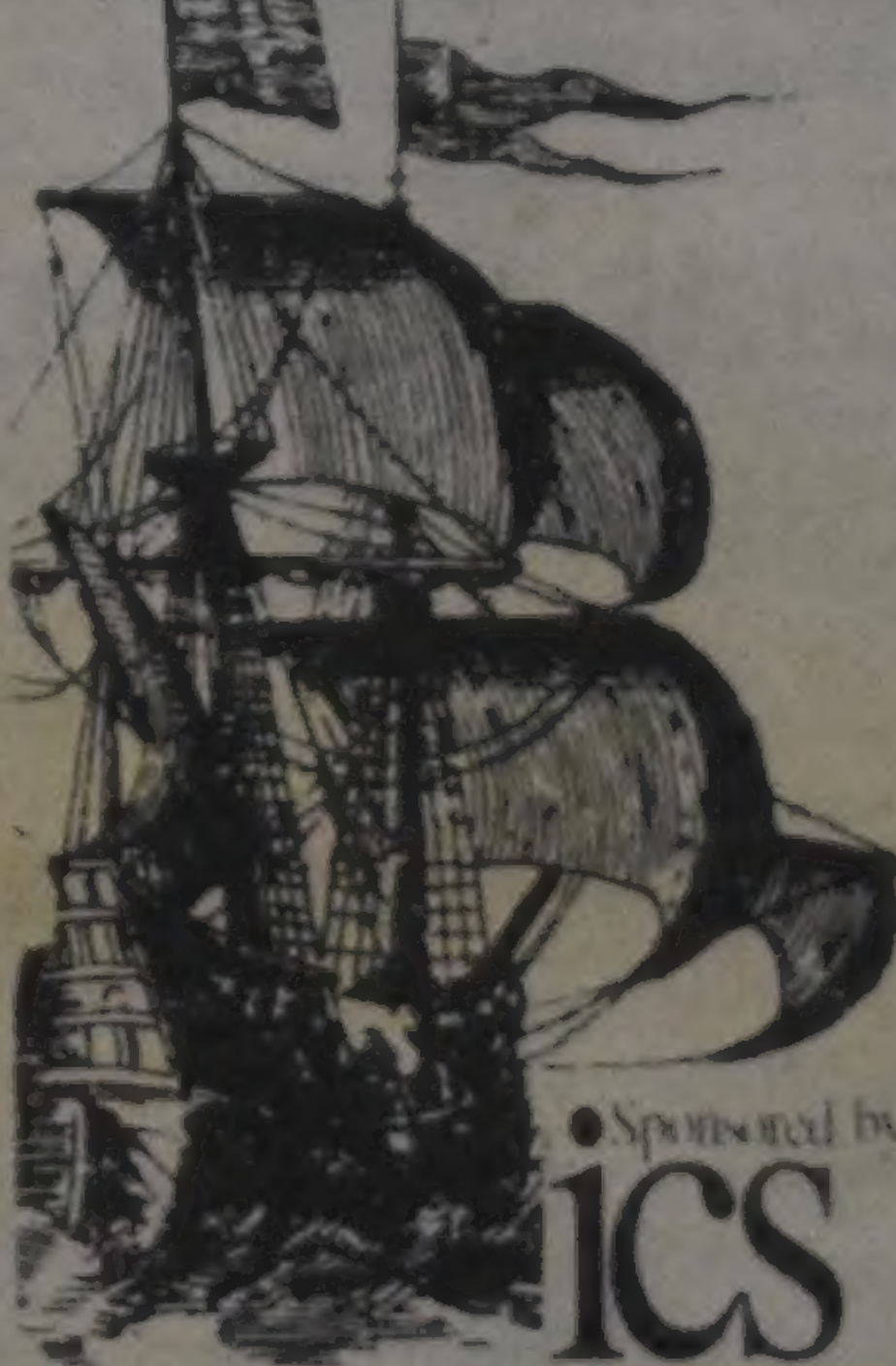
Convention 1985 to

**Mrs. T. DeGraaf, 31 West 25th St.,**  
**Hamilton, ON L9C 4W9**

Deadline: April 22, 1985.

## MAPS & COMPASSES:

charting  
 our course  
 in a  
 changing  
 world



As part of its continuing commitment to dialogue on contemporary themes from a Biblical perspective, the Institute for Christian Studies presents in public forum:

**AILEEN VAN GINKEL**

**BOB GOUDZWAARD**

**HENDRIK HART**

**JAMES OLTHUIS**

**DERK PIERIK**

The themes:

4 Decades of change and continuity

Idols of our time:

from whence does our help come

Setting our sights by the  
 Morning Star

Growing in the faith and  
 knowledge of the Lord

Hope for the future:

strategies for dealing with change

<b>Brampton:</b>	January 7 & 28, February 18, March 11, April 1
<b>Chatham:</b>	Jan 10 & 31, Feb. 21, March 14 & 28
<b>Sarnia:</b>	Jan. 11, Feb. 1 & 22, March 15 & 30
<b>Willowdale:</b>	Jan. 16, Feb. 6 & 27, March 20, April 10
<b>Winnipeg:</b>	Jan. 17, Feb. 8, March 1 & 21, April 11
<b>Thunder Bay:</b>	Jan. 19, Feb. 9, Mar. 2 & 23, April 13
<b>London:</b>	Jan. 21, Feb. 11, Mar. 4 & 25, April 15
<b>Kitchener:</b>	Jan. 23, Feb. 13, Mar. 6 & 27, April 17
<b>St. Catharines:</b>	Jan. 25, Feb. 15, Mar. 8 & 29, Apr. 19

## Let's Play CHESS

Pete Layer

### THE JANUARY LADDER

Contestants	Problems:	*1032*	1033*	1034*	1035	Sub.	Prev.	Total
	Points:	3	2	3	2	10	Total	Total
P.W. Lamain		3	Game only			3	85	88
J. Wilms (VII)		0	0	3	2	5	79	84
K. Amsinga (IX)		0	2	3	2	7	76	83
G. Bloemendal (III)		3	2	3	2	10	54	64
W.L. Boer		3	2	—	2	7	7	14

### Comments

There was a tricky two-mover, a tough 3-mover and a difficult game position this month. Yet everyone scored at least 50%. Three contestants are almost at the top (90 points). Let's see whether we can get three prize winners in one month. (the first time in six years). New solvers are always welcome. Send for a free brochure explaining the rules.

### Solutions to the January Problems

\*1032 (Game) Key: 1. ... R-QB4 stops White's threat. if 2. BxR. BxB Black's position holds.

Try: 1. ... BxB. 2. KxB. K-N6. 3. P-N6. PxP. 4. P-R7. R-QR4. 5. P-R8/Q. RxQ. 6. BxR wins.

if 2. ... R-R3. 3. K-Q4 and White wins in a similar manner.

\*1033 (Wielgos) Key: 1. R-Q6 threat. 2. N-B4 mate

Try: 1. N-B5? P-KB4 no mate

\*1034 (Shinkman) Key: 1. B-K2 threat. 2. Q-Q7 ch. K-B4. 3. Q-Q6 mate

2. ... K-N3. 3. Q-B7 mate

Variations: 1. ... K-N2. 2. Q-B8 ch. KxQ. 3. B-R6 mate

2. ... other. 3. Q-N8 or B7 mate

1. ... K-N3. 2. Q-R5 ch. KxQ. 3. B-B7 mate

2. ... other. 3. Q-R6 or B-B3 mate

\*1035 (Kiss) Key: 1. P-R7 threat. 2. P-R8/Q or B mate.



## Dutch

# Hoe moeten we getuigen?

*De laatste keren in mijn Nederlandse kolom heb ik u deelgenoot gemaakt van enkele van mijn eigen ervaringen. Ik kan dat met vele andere verhaaltjes aanvullen. Maar dat zal ik niet doen. Ik ben er zeker van dat velen van m'n lezers een gelijk aantal van dat soort persoonlijke ervaringen kunnen vertellen.*

Ik heb mijn ervaringen ook niet gepubliceerd om u te laten zien hoe gehoorzaam ik wel geweest ben in het getuigen. Tot mijn schaamte moet ik belijden dat ik vaak, ook door valse schaamte, verstek heb laten gaan en niet gesproken heb waar ik had moeten spreken, en soms wel gesproken heb waar ik beter mijn mond had kunnen houden.

Ik heb er alleen maar mee willen illustreren dat God ons nabij is als we gehoorzaam zijn. Ook om aan te tonen dat ons algemene levensgedrag een zekere geest moet ademen waardoor we een zekere bekendheid krijgen. Daarvan nog een voorbeeld.

\*\*\*\*\*

Het speelde zich af gedurende de oorlog. In mijn kapperszaak had ik een tekort

aan personeel en we waren elke dag drukker dan we eigenlijk aankonden. Eens op een Zaterdagmiddag, toen het erg druk was en wel tien of twaalf klanten zaten (of stonden) te wachten, waren er twee klanten, beide top figuren in de textiel industrie, die een gesprek begonnen. In de loop van het gesprek, wond één van de heren zich zo op, dat hij een vloek liet vallen.

Voordat ik maar zelfs tijd had om op te kijken en hem aan te zien om hem er opmerkzaam op te maken dat hij buiten z'n boekje ging, kwam hij onmiddellijk op me af en zei: Mijnheer Wolters, ik vraag verontschuldiging voor mijn vloeken, want ik weet dat ik hier niet vloeken mag.

Mijn antwoord was: Mijnheer, U mag nergens vloeken. Zijn antwoord was treffend. Hij zei: Dat weet ik,

mijnheer Wolters, maar hier voel je dat het niet mag!

Met een dankbaar gevoel in mijn hart heb ik dat als een klinkend compliment opgevat.

Zoals ik al eerder schreef, het is niet mijn gewoonte om te "preken" tijdens mijn werk. We hadden ook geen bordjes aan de muur met het verzoek de Naam des Heren niet te misbruiken. Dat bleek ook helemaal niet nodig te zijn.

Onze levensstijl moet een Christelijke geest ademen. Of, zoals ik het in één van mijn andere artikelen zei: We moeten in de wereld leven, individueel en gemeenschappelijk op de condities van het Koninkrijk Gods en niet op de condities van secular humanism.

Als we dat goed in het oog houden, zowel persoonlijk als gemeenschappelijk, dan zal het ons niet half zo moeilijk vallen

om onze houding te bepalen in politieke, sociale verhoudingen en wat dies meer zij.

Hoe onlogisch en onmogelijk het ons ook toeschijnt, we zullen

moeten breken met secularizatie en humanisme.

*Syrt Wolters heeft een kapperszaak in het Empress Hotel in Victoria, BC*



## Een gelijkenis

De gereedschappen van de Timmerman waren in conferentie. Broeder Hamer was voorzitter. De vergadering liet hem weten, dat hij heen moest gaan, omdat hij te luidruchtig was. Maar hij zei: "Als ik deze timmerwinkel moet verlaten, dan moet Boortje ook verdwijnen. Zij is zo onbetekenend dat zij heel weinig indruk maakt."

Zuster Boortje stond op en zei: "Goed, maar broeder Schroef moet ook gaan, je moet hem maar ronddraaien en ronddraaien om hem ergens te krijgen." Toen zei broeder

Schroef: "Als u dat werkelijk wilt, zal ik gaan, maar dan moet broeder Schaaf ook heengaan: hij werkt alleen maar aan de oppervlakte, daar zit geen diepgang in."

Daarop antwoorde broeder Schaaf: "Als ik mij terugtrek, moet broeder Duimstok hetzelfde doen, want hij is altijd bezig anderen de maat te nemen, alsof hij zelf alleen maar de juiste maat heeft."

Broeder Duimstok beklagde zich op zijn beurt over zuster Schuur-papier: "Zij is veel te ruw en altijd tegen de draad in." Vervolg op pagina 19...

# Amerikaanse taal doorspekt met woorden en uitdrukkingen van Nederlandse origine

Er zullen slechts weinig mensen weten dat er in de Amerikaanse taal nogal wat woorden en uitdrukkingen voorkomen die direct uit het Nederlands afkomstig zijn. Om een voorbeeld te geven, het Amerikaanse woord 'Santa Claus' is een verbastering van het Nederlandse Sinterklaas en werd gedurende de zogenaamde Nieuw-Nederlandse periode in Amerika geïntroduceerd. 'Saint Nicolaas' is daar een variatie op. Verrassend is het ook om te weten dat het overbekende woord 'Yankee' afgeleid is van de naam Jan Kees of Jan Keese, de benaming van een Hollandse vrijbuiters. Later werd Yankee gebruikt als spotnaam voor handelaren uit de staat Connecticut. Een andere

binding tussen Nederland en de Verenigde Staten is het feit dat de Amerikanen zonder het zich te realiseren elke dag Hollands voedsel gebruiken in de vorm van doughnuts. Van oorsprong was de doughnut een soort oliebol. De Pilgrim Fathers leerden tijdens hun ballingschap in Nederland (van 1608 tot 1620) hoe ze deze doughnuts moesten maken en namen dan ook het recept mee naar Nieuw-Engeland.

Ondertussen noemden de Hollanders deze bollen 'olykoek' en namen ze mee naar Nieuw-Amsterdam (later New York). Andere Amerikaanse woorden van Nederlandse herkomst zijn onder meer: coleslaw (koolsla), cook (koek, gebakje), to snoop (snoepen, in het geniep zoetigheid eten,

gluren, spioneren) en waffle (wafel).

En hoeveel Amerikanen zullen weten dat het de Hollanders waren die hun de woorden hebben gegeven voor: boss (baas), clove (kloof, ravijn), dope (doop), dumb (dom), golf (kolf, slaghout), hook (hoek, landtong), kill (kil, kreek, kanaal), patron (patroon), skate (schaats), sleigh (slee), spook (spook, geest) en stoop (stoep).

Etymologen (Etymologie = deel van de taalwetenschap dat de herkomst, oorsprong en daarmee veelal ook de geschiedenis van woorden of woordgroepen onderzoekt.) halen nog meer woorden aan die oorspronkelijk afkomstig of afgeleid zijn uit het Nederlands. Enkele voorbeelden hiervan zijn: bedpan (beddepan), bedspread (beddesprei), bush (bos, woud), hunky (honk, de basis in kinderspelletjes), keelboat (kielboot), landscape (landschap) en a good scout (waarschijnlijk afgeleid van het woord schout).

Veder zijn er in de Amerikaanse taal nog de volgende benamingen te vinden: Dutch bake oven (Hollands fornuis), Dutch barn (Hollandse schuur), Dutch door (Hollandse deur in twee delen) en Dutch turnpike (een weg gemaakt van boomstammen en boomstronken over moerasachtige grond).

In tegenstelling tot het voorgaande wordt het woord tulip in de Verenigde Staten vaak als een oer-Hollands woord ervaren. Dat dit niet zo is zullen slechts weinig mensen

weten. Tulp is afgeleid van het Turkse woord tuliband en het Perzische dulban (tulband). De tulp was vroeger een soort wilde ui die oorspronkelijk uit Azië afkomstig was en door de Nederlanders is gecultiveerd en tot een belangrijk exportartikel is gemaakt. De Hollanders waren trouwens wel de eersten die de tulp in Amerika introduceerden. Er zijn echter in het Amerikaans taalgebruik ook nogal wat uitdrukkingen te vinden die bij ons Nederlanders tamelijk spottend en denigrerend overkomen. Dit is een gevolg van de anti-Hollandse houding van de Engelsen ten tijde van de kolonisatie van de Nieuwe Wereld.

Tot slot van dit artikel wil de redactie de lezer enkele voorbeelden van deze gewraakte Amerikaanse gezegdes niet onthouden.

Dutch auction — een veiling waarbij (onroerende) goederen worden aangeboden tegen een prijs die ver beneden de werkelijke waarde ligt.

Dutch concert — wanneer verschillende melodieën tegelijkertijd worden gespeeld, wanklanken.

Dutch courage — dapperheid veroorzaakt door drank, dronkemans moed.

Dutch medley — deze uitdrukking wordt soms i.p.v. Dutch concert gebruikt, vooral wanneer het vocalen betreft.

Dutch nightingale — een kwakende kikker in de lente.

Dutch fit — een aanval van woede.

En wat te denken van:

Dutch feast — een feest



waarbij de gastheer eerder dronken is dan zijn gasten.

Dutch woman — een werkster.

Dutch widow — een prostituee.

Double Dutch — onverstaanbare taal, koeterwaals.

Dutch treat, go Dutch — iedereen betaalt zijn eigen drankje of maaltijd.

Dutch grocery — een rommelige of smerige kruidenierswinkel.

To do a Dutch act — vluchten, met de noorderzon vertrekken, zelfmoord plegen.

To get in Dutch — in moeilijkheden raken.

To beat the Dutch — iets buitengewoons of opzienbarends doen.

That beats the Dutch — dat slaat alles en last but not least

To talk Dutch: it's all Dutch to me — brabbeltaal.

(Genomen uit Elders, 1984, nr. 4 periodiek over emigratie)

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# Zo maar een Praatje ...

## Herman de Jong

Bertus en Aaf wonen in een echt Ontario provincie stadje, waarvan er dertien in een dozijn gaan. De lange winkelstraat doubleert als hoofd- en doorgaand-verkeersweg.

\*\*\*\*\*

Elke morgen wandel ik door de boomrijke zijstraten. Je moet toch iets te doen hebben. Bovendien gaat het op dokters advies. Het is plezierig wandelen

meneer die, na mij hartelijk begroet te hebben, blijft staan om een praatje te maken. En ja hoor — ik zag het al aan zijn krachtige tred — deze meneer voelt met zijn tenen aan, dat elke morgenwandeling het tegenovergestelde doet van het roken van een pakje sigaretten per dag. Gelukkig voelt deze meneer niet hoe mijn warme pijp zich in mijn linker achterbroekzakje mijn linkerbil haast een brandbaar bezorgt. Meneer heet Bill.

nog een 'hardware store' bezat. (Kijk daar, wees hij) kreeg een Hollandse veeboer uit de omgeving een hartverlamming in zijn winkel. Hij was al gestorven voordat de ambulance arriveerde. Omdat deze man in Bill's winkel gestorven was, voelde Bill zich verplicht de begrafenisdienst bij te wonen. Nou, zo'n begrafenisdienst had Bill nimmer meegemaakt. Van heinde en ver kwamen de mensen. De veeboer had een grote familie en bovendien was hij een geziene figuur in het kerkelijk leven geweest. De grote parkeerplaats, prachtig asfalt, bood nauwelijks ruimte genoeg aan al de autos, die maar bleven komen

Tot Bill's grote verbazing maakte hij een normale kerkdienst mee. Er werd veel gezongen en de organist speelde niet extra zacht zoals de gewoonte was in zijn eigen Presbyteriaanse kerk. Ook merkte Bill dat de nabestaanden, hoewel erg bedroefd, kalm meezongen alsof ze speciale kracht ontvingen. Bill had eigenlijk een kort preekje verwacht van de nog jonge predikant. Ook dat was gewoonte in zijn eigen kerk. Maar deze dominee had werk van zijn preek gemaakt...

Zo'n prachtige preek had Bill in jaren niet gehoord. Omtrent de dertiger jaren hadden ze in zijn kerk een dominee gehad die ze preekte. Een dominee die sprak van zonde en genade. Een dominee die er op aandrong dat de kerkleden zich zouden bekeren. Maar deze dominee had niet lang kunnen blijven. Zijn preektrant paste immers niet in een "verlichte tijd?" De dominee kreeg een zenuwinstorting en vertrok met stille trom. Bill had hem node zien gaan. Waarom werden beide kerkdiensten zo druk bezocht? Was dat geen teken dat de gewone kerkleden geen stenen voor brood wensten?

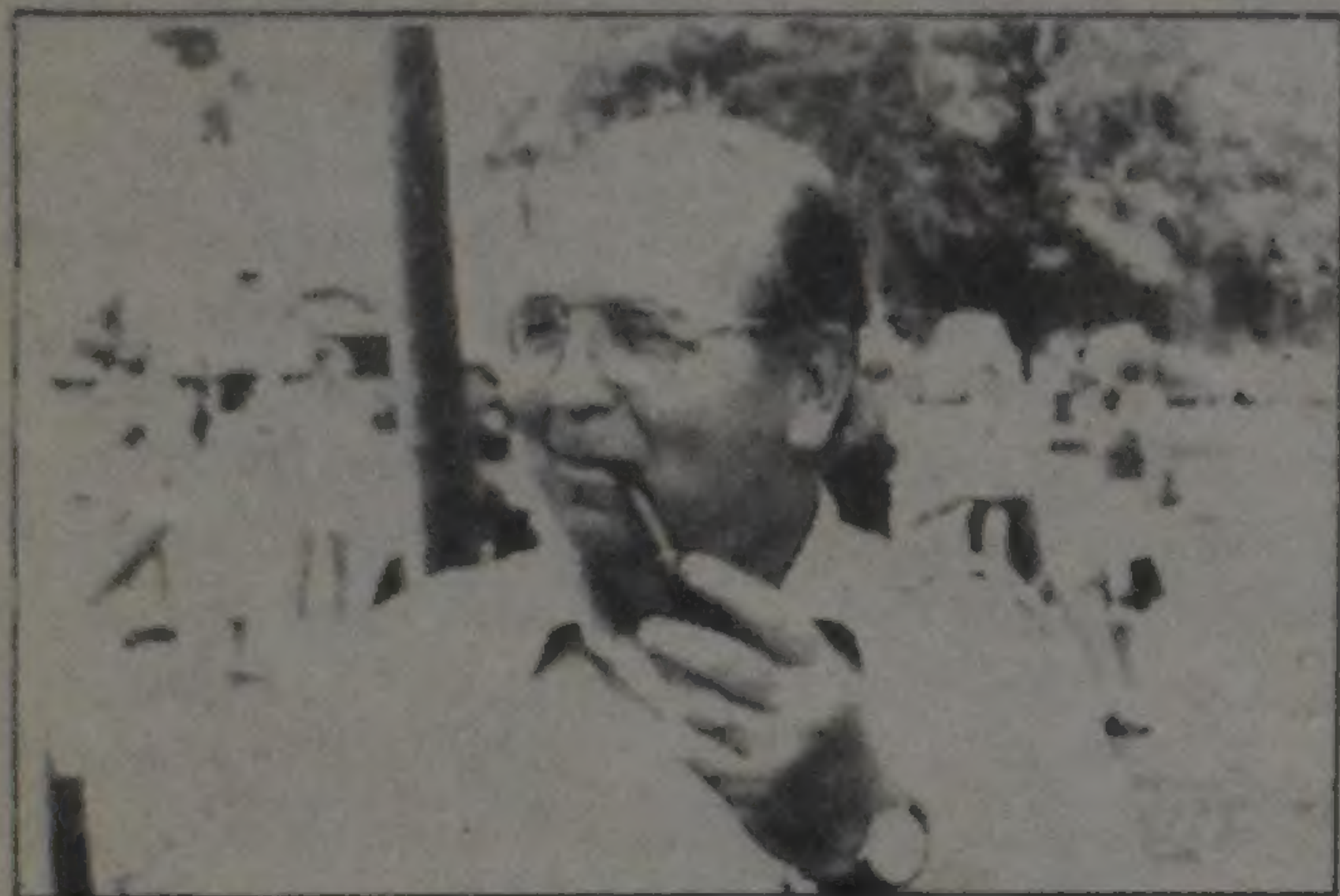
Bill had zich nadien nooit kunnen verzoenen met liefelijke preekjes die kerkmensen in slaap susten en niet wezen op de

rijke genade die Jezus door zijn kruisdood uitstortte over de wereld. Ondertussen was Bill ouderling geworden. Was hij nog, want in een Presbyteriaanse kerk ben je dat voor je leven. Ook werd hij, als bijna alle kleine zakenlui in het

stadje lid van de vrijmetselaars. En nu... nu zat Bill in een Gereformeerde Kerk te luisteren naar een jonge dominee, die sprak van genade en troost. Met een gloeiend hoofd luisterde hij...

**Wordt vervolgd ...**

## Van Halsema's Onthullingen



daar op zo'n warme Canadese herfstmorgen. Over enkele weken zal het groene loof veranderen in een wemeling van de prachtigste kleuren. Op bijzonder fijne wijze tovert God de warmste kleuren uit zijn palet alsof hij wilde dat die magnifieke kaleidoscoop zich scherp zou aftekenen in de gedachten van allen, die weggedoken in uitstekend geïsoleerde woningen, zich afvragen of er ooit een eind zal komen aan de barre winter.

Je zou zo denken dat er meer mensen wandelden. Maar, zoals elke morgen, is er geen kip op straat. Het is geen wonder dat er zoveel oude mensen in Nederland zijn. Wij doen daar veel aan de wandelsport om de hartspier tot doorgaan te prikkelen.

Ik wandel nu al weken langs deze straten elke morgen, en nooit gebeurt er iets. Wonderlijk dat deze morgen een avontuurlijke uitblikker wordt. Kom ik daar eindelijk eens iemand tegen! Een oude

"Aangenaam," zeg ik, "my name is John." Gelukkig spreekt Bill zeer gedecideerd Engels, zodat ik hem uitstekend kan verstaan. Beiden dragen we een gehoor apparaat, maar ik merk al gauw dat mijn Duits apparaatje het beter doet dan de zijne. Bill neemt me mee naar een koffie salon, waar we fijn rustig kunnen praten, want ook daar is geen kip te bekennen.

Ons praatje draaide uit op een ernstig gesprek. Het was een waardevol gesprek omdat ik voor het eerst een Canadees ontmoette die op verstandige manier zijn visie gaf over Hollanders in Canada. Bill was op een bijzondere manier in aanraking gekomen met een Dutch-Canadian gemeenschap, en dat wel, nader bepaald, de leden ener Christian Reformed Church ter plaatse.

\*\*\*\*\*

Dat zat zo ...  
Enige jaren geleden, toen Bill

## Een gelijkenis

... vervolg van pagina 18.

En terwijl ze aan het harrewarren waren, kwam de Timmerman van Nazareth binnen. De Timmerman ging naar de werkbank om een tafel te maken. Hij gebruikte de zaag,

de hamer, het schuurpapier, het boortje, de schroef en alle andere gereedschappen. Aan het eind van de dag was de tafel klaar.

Toen Hij weer vertrokken was, stond zuster Zaag op en

zei: "Zusters en broeders, ik merk dat wij allen medewerkers van God zijn."

Velen van ons, Christenen, zijn precies als de gereedschappen. Wij maken ons druk over anderen omdat zij de dingen niet doen zoals wij denken dat ze het moeten doen. Toch weet de Meester elk van ons te gebruiken. De schaaf wordt niet als hamer gebruikt en de schroef niet als duimstok. Laten we dan maar heel voorzichtig zijn met het afkeuren van één van Gods gereedschappen. (Van het Jaarboekje 1985, Gereformeerde Kerk te Smilde).

## Paulus en de Elfstedentocht

Als er in Paulus' dagen al een Elfstedentocht was geweest en de apostel van dat roemruchte evenement zou hebben gehoord, dan zou hij in één van zijn brieven ongetwijfeld een vergelijking hebben getrokken tussen het volgen van Christus en het rijden van een Elfstedentocht. Paulus werd het immers nooit moe om de broeders en zusters in de jonge christengemeenten aan te sporen tot volharding in het geloof. Hij gebruikte daarbij graag het beeld van de sportman (vrouwen telden toen nog niet mee op sportief gebied) die maar één doel voor ogen heeft: de wedloop of het gevecht winnen en met de erekrans om door de menigte worden toegejuicht. En zeg nou zelf, waar is dit beeld indringender aanwezig dan bij een Elfstedentocht? Als wij even terugdenken aan vorige week donderdag dan dringt de vergelijking met de levensreis van een christen zich van alle kanten op. Immers, als 't goed is staat ook op die levensreis, zoals bij de start van de wedstrijdrijders in de Frieslandhal, de blik op oneindig. De elfstedenrijder ontmoet op zijn schaatstocht langs de Friese steden allerlei gevaren en problemen: scheuren, wakken, kistwerken, bevroren ledematen, misf, sneeuwstormen en wat dies meer zij. Hij moet herhaaldelijk klunen en z'n uiterste reserves aanspreken om vol te houden.



Tijdens de lange en barre tocht zijn er heel wat deelnemers, die de moed opgeven en de eindstreep niet halen. En van degenen, die het zoet der volbrenging wel mogen smaken, glijden velen volledig uitgeput en moegestreden over de finish. Maar daarna mogen zij delen in de eer en de roem van de vedetten en de ploeters, die het felbegeerde kruisje ook hebben veroverd.

Herkent u zichzelf een beetje in dit beeld van de elfstedenrijder? Bunyan schilderde het al in zijn beroemde boek 'Pilgrim's Progress': de reis van de christen naar de hemel gaat door velerlei gevaren en verzoeken heen. Ach ja, er zijn ook christenen, die met groot gemak en soepele slag de eindstreep halen. Zij weten de lastige obstakels onderweg te omzeilen en het klunen gaat hen vlot af.

Se hawwe it yn streken.

Maar de levensbaan van verweg de meesten onzer zit vol barsten en scheuren. En wat moet er soms veel gekluund worden! Er vallen mensen uit, die voor ons uit rijden.

Maar ook achter ons zijn er die afhaken.

Wij komen onszelf herhaaldelijk tegen, vooral op het laatste traject, waarop velen in het donker van de levensavond alleen voortschuifelen.

Maar zoals de elfstedenrijders worden bemoedigd en voortgestuwd door het enthousiaste publiek dat langs de kant staat te juichen en te klappen, zo mag de christen zich op zijn moeizame reis naar de eeuwigheid, telkens als hij zichzelf in z'n gebrekkigheid tegenkomt, laten inspireren tot volharding door de wolk van getuigen, die Paulus aan de Hebreëen voorbij laat trekken.

Te midden van zo'n grote kring van geloofsgetuigen, zegt Paulus, moeten we met volharding de renbaan aflopen die voor ons ligt, het oog gericht houdend op Jezus. Paulus wist wat er in zijn tijd op sportief gebied te koop was. Hij verstond de kunst om die kennis dienstbaar te maken aan de verkondiging van het evangelie.

Is er al gepreekt over de Elfstedentocht?

(Uit de Friese Kerkbode, 1 Maart, 1985)

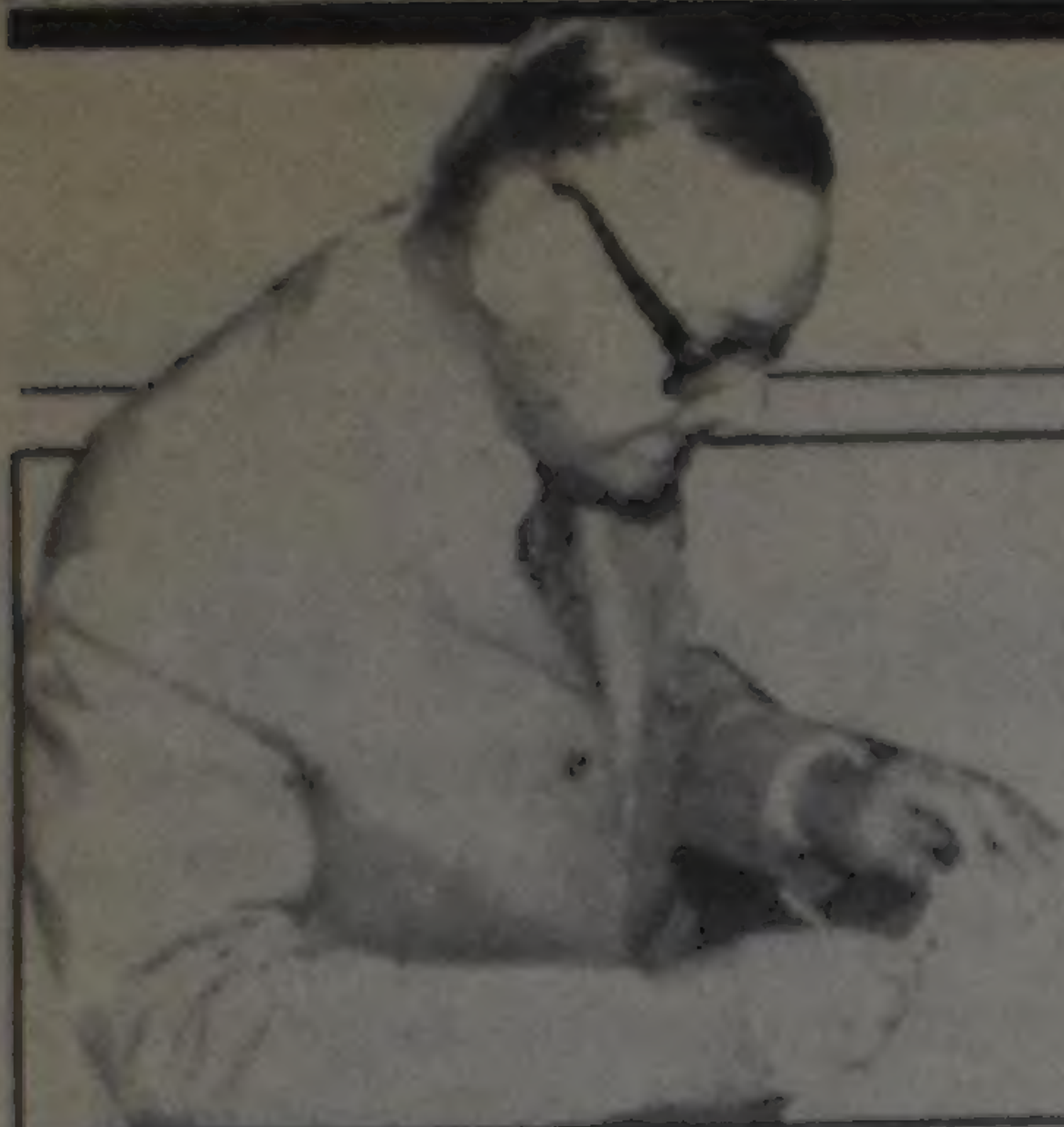
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## Building on the rock

Rev. Henry Van Andel

### The fore-knowledge of the father

*Your Father knows that you need them all.*  
Matthew 6:32b

This is a very comforting word. While we mention all our needs and troubles in our prayers, laying them before the throne of God, we may be convinced that the Father knew them already. They were known to Him before we started to pray.

If we ponder on this, then there are three things which we must remember.

First, this fore-knowledge of the Father does not make our prayers superfluous. The main purpose of our prayers is not to make known to God what we need, but to recognize Him as the Giver of all things. God wants us to pray. By prayer we honour and adore Him as our Creator and Provider.

Secondly, we must remember that the Father — according to our text — knows what we need. This may differ from what we desire in our prayers. Desire and need are not the same. We must leave it in God's hands to determine what we need, trusting that if He does not fulfil our desires, He undoubtedly will meet our needs.

And in the third place, God's fore-knowledge is not only foresight, but also provision. His fore-knowledge includes all the ways and means through which He will help us.

The most important way by which He will take care of us was the sending of His Son Jesus Christ. At that time already the Father knew what we needed. In Christ He provided for us not only forgiveness of sins and a renewal of life, but also the necessities for our temporary life.

We think of Paul's beautiful statement: "He who did not spare His own Son, but gave Him up for us all, will He not also give us all things with Him."

*Published posthumously*

## Books

Christian living

### Helpful book should be read with caution

**Divine Healing Today.**  
Mayhue Richard, Moody Press.  
Chicago, 1983; 158 pages.  
Jenny Oldengarm, Harriston,  
Ont.

With the increased interest in miraculous healing, there is also confusion about whom and what to believe about this phenomenon. The author deals with the problem of sickness and suffering and states that it is a misunderstanding that a loving God does not allow suffering to occur. With many Biblical references he shows that many of God's people did suffer, and, with one exception, all of them died. Miraculous healings which did take place in the Old Testament times and during Jesus' time, ended with the apostolic age.

There are many reasons why people may believe that miraculous healing has taken place.

For example, the body has a natural healing capacity, the wrong diagnosis may have been made, there may be deliberate fraud, or there is the possibility of emotionally induced illness.

The biggest problem of humanity is sin. True believers are assured the forgiveness of sins, but not necessarily good health. Physical healing and wholeness will take place when our bodies have been redeemed. The author urges caution when faced with reports of miraculous healings through human agents. In the Old and New Testament there were both miracles of benefit and punishment. To believe one makes it necessary to believe the other. Satan is clever, and out to deceive believers. (If you pray enough, all will be well). Faith cannot be measured quantitatively; therefore, to suggest that healing takes place according to the amount or

vigour of prayer is deceptive. In fact, some of the recipients of healing in the Bible did not demonstrate faith (Naaman).

There is no biblical basis for miraculous healing through a human healer today. Medical technology and skills of doctors and nurses have been given to us by God to be used and blessed by Him.

This book is divided into short chapters, each dealing with some aspect of healing. Many biblical references are supplied. The reading list at the end of the book is helpful for anyone who wishes to find out more about this subject. The book should be read with careful attention to the interpretation of the Biblical references. For example, the author interprets Isaiah 35:4 and 5 to refer to millennial conditions. This is a thought-provoking and worthwhile book to read, but keep in mind the author's frame of reference.

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